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The Pastoral epistles

WESTMINSTER COMMENTARIES

EDITED BY WALTER LOCK D.D.

IRELAND PROFESSOR OF THE EXEGESIS
OF HOLY SCRIPTURE

THE
PASTORAL EPISTLES

THE PASTORAL EPISTLES

WITH INTRODUCTION AND NOTES

BY

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PREFATORY NOTE BY THE GENERAL EDITOR

THE primary object of these Commentaries is to be exegetical, to interpret the meaning of each book of the Bible in the light of modern knowledge to English readers. The Editors will not deal, except subordinately, with questions of textual criticism or philology; but taking the English text in the Revised Version as their basis, they will aim at combining a hearty acceptance of critical principles with loyalty to the Catholic Faith.

The series will be less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, less didactic than the Expositor's Bible; and it is hoped that it may be of use both to theological students and to the clergy, as well as to the growing number of educated laymen and laywomen who wish to read the Bible intelligently and reverently.

Each commentary will therefore have

(i) An Introduction stating the bearing of modern criticism and research upon the historical character of the book, and drawing out the contribution which the book, as a whole, makes to the body of religious truth.

(ii) A careful paraphrase of the text with notes on the more difficult passages and, if need be, excursuses on any points of special importance either for doctrine, or ecclesiastical organization, or spiritual life.

But the books of the Bible are so varied in character that considerable latitude is needed, as to the proportion which the various parts should hold to each other. The General Editor will therefore only endeavour to secure a general uniformity in scope and character : but the exact method adopted in each case and the final responsibility for the statements made will rest with the individual contributors.

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This volume differs in some respects from the previous volumes of the series. It is less critical, less detailed in discussion of questions of date and authorship. On the other hand it has special features of its own. Written by one whose life has been devoted to missionary work in India, it draws frequent illustrations from that work, it shows how appropriate the moral and doctrinal teaching of the Epistles is for the early stages in the building up of a newly-converted Church, it makes very real and human the relation between St Paul and his delegates, and thus throws over the whole circumstances out of which the letters grew an atmosphere of spiritual reality, which is a strong indirect testimony to the historical character of the position assumed in them. It is hoped that the volume will be of special value to all engaged in pastoral and missionary work.

WALTER LOCK

October, 1917

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INTRODUCTION

1. Timothy and Lystra.

'The very brilliant colony of Lystra' as it delighted to call itself¹ was a place of some importance in the middle of the first century. Though merely a small rustic town in the Lycaonian territory of southern Asia Minor, it had been raised some fifty years before to the dignity of a Roman 'colony' by the Emperor Augustus, i.e. it had received a garrison of Roman veterans, with the view of holding in check the wild tribes of the Isaurian mountains in its neighbourhood. These Romans would be few in number and would keep very much to themselves; though they were found in several of the towns which S. Paul visited, Philippi is the only one where they have left any trace on the narrative; and there they did so owing to peculiar circumstances. The commerce and civic life of such a town would be carried on mainly by the educated Jews and Greeks; by the latter term is meant not only Greeks by race, but also those indigenous inhabitants who had imbued themselves with Greek culture and manners². The most numerous class of the population would be the Lycaonians, rough and uncultured, from the country round. In these conditions we have an almost exact parallel to many of the country towns in India, more especially those in the hill districts. A small body of Europeans holding themselves aloof may answer to the Roman colonists. The educated Musulmans and Hindus represent the Jews and Greeks by whom the business of the city is carried on. The crowd of aboriginal inhabitants, mostly poor and uneducated, form the main part of the population. Between the last three classes no very sharp line of demarcation exists. The aboriginals may at any time rise to the level of the educated. The Mahomedans and Hindus mix together freely in the ordinary affairs of life. They draw the line however at intermarriage, whereas between the Jews and Greeks of such a city as Lystra marriage might occasionally take place, as in the case of Timothy's parents, though owing to the difference of religion and the abhorrence of the stricter Jews for idolatry it could not have been common.

¹ See Ramsay, *The Church in the Roman Empire*, p. 50.

² Timothy's father was a 'Greek' and we cannot be quite sure whether this means a Greek by race or by education, but probably it means the former, and so Timothy himself may be considered a Eurasian. The Greek text of Acts xvi. 3 perhaps implies that the father was dead.

Sir William Ramsay has proved, to the satisfaction of nearly all critics, that Lystra in common with Derbe, Antioch and Iconium belonged to the Roman province of Galatia, and 'Galatians' was the name by which their inhabitants would prefer to be called.

To this little city of Lystra in the autumn of the year 46¹ there came two travellers. One of them we can see through the eyes of one who may have been a contemporary. He is a man of moderate stature with curly hair; his legs are short and crooked, his nose aquiline, his eyes blue with knitted eyebrows; and there is a look about him which suggests 'the Infinite Pity brooding over the infinite pathos of human life,' making a plain face sometimes kindle with angelic beauty². Of the other we have no such picture, but since he was afterwards taken for Jupiter, father of gods and men, we may think of Barnabas as a tall statuesque figure, with a long flowing beard. They had come from Iconium in obedience to Christ's own precept, 'when they persecute you in one city flee ye to another': for after a period of faithful work there the Jewish party had become too strong for them, and in collusion with the magistrates had attempted to stone them. Hence their fleeing to Lystra, as on another occasion Paul fled to Beroea as a place of refuge; for it was scarcely in itself a place important enough to be the object of a mission. Once there however Paul and Barnabas made it their headquarters for evangelising the country round, and 'all the multitude was moved at their teaching³.'

The Jewish community at Lystra must have been small, since there is no mention of a synagogue, but the apostles appear to have found lodging in the house of two widowed ladies, a Jewish mother and daughter, named Lois and Eunice, who lived there with Eunice's son Timothy, a lad of some 18 or 20 years. We can imagine how their words and appearance must have sunk deep into the mind of this impressionable boy. To Paul especially he became an object of the tenderest interest; and when after some days or weeks of preaching the miracle occurred which caused the whole city to offer to the apostles divine honours, there sprung up in the heart of Timothy a sort of hero-worship, that purest, most delicate passion of youth which S. Paul knew well how to direct towards the highest ends⁴. But soon the enthusiasm of the people was turned into a tragedy. The implacable Jewish enemies appear on the scene. 'While they were tarrying and teaching,' as the Bezan text has it, 'there came certain Jews from Iconium and Antioch, and as they were disputing publicly they persuaded the multitude to withdraw from them, saying that nothing which they say is true but all false, and they stirred up the multitude and stoned Paul, and dragged him out of the city supposing that

¹ I follow the system of chronology in Rackham's edition of the Acts of the Apostles. There are several other systems but they only differ by two or three years.

² See *Acts of Paul and Thekla*, c. 3.

³ So the Bezan text. The value of this text is a much disputed question, but most critics are agreed that it has some value, and it may represent S. Luke's original draft. See Rackham's *Commentary on Acts*, pp. xxiii—xxvi.

⁴ 1 Cor. xi. 1.

he was dead.' As once before 'Hosanna' had been exchanged for 'Crucify,' so now the transition is rapid from worship to stoning. But in this case, the sacrifice was not consummated; and as darkness fell Paul found strength to rise and drag himself with his friends' assistance to his lodging. Perhaps there was a hurried nocturnal baptism, as in the jailor's house at Philippi, for Timothy and his mother and his grandmother, and the next day the apostles departed for Derbe.

Some weeks afterwards, when the excitement had quieted down, they returned, selected from among the converts one or two whom they ordained to the priesthood, and no doubt committed to their special care the young disciple whom S. Paul had taken to his heart as his 'genuine son' (1 Tim. i. 2). Two years later, S. Paul, accompanied now by Silas, was again at Lystra. He was astonished at the change which these two years had made in Timothy's character. From a boy he had become a man, and a man fervent in Christian love; warm was the commendation of him by the brethren both there and in the neighbouring town of Iconium, and so evident the tokens of the Divine choice¹ that S. Paul had no hesitation in ordaining him for the purpose of becoming one of his own fellow-workers. First however Paul caused him to be circumcised, for though he did not regard the rite as of any importance, he well knew that its omission would prejudice Timothy's work in the eyes of the Jews, even though his parentage was only half Jewish. The apostle thus teaches us the value of wise concession where principle is not necessarily involved; just as in the case of Titus he teaches us absolutely to refuse to make any concession of a Christian principle (Gal. ii. 3).

2. Timothy as companion of S. Paul.

Henceforward the life of Timothy is a part of the history of S. Paul. With him and Silas he visits the other Galatian churches, Iconium and Antioch, and the fruit of this visit is that 'those churches were strengthened in the faith and daily increased in the number' of their members. They then struck across to Troas, neglecting in accordance with the Holy Spirit's direction the tempting opportunities afforded for missionary work by Asia (i.e. the Roman province so called, of which Ephesus was the capital,) on the one hand and Bithynia on the other. At Troas they were joined by Luke, and we cannot doubt that the 'beloved physician' took the young disciple into his heart with almost as much affection as Paul himself. Silas soon drops out of the story, but these three were to mingle their hopes and fears, their joys and sorrows for many fruitful years, until the day when Luke and Timothy should stand together in grief unspeakable, yet comforted by each other's sympathy, beside the headless corpse of their master. In the present they had great work before them. There came a morning when Paul told them of his vision of a man of Macedonia who said, Come over and help us. It was a call which

¹ 1 Tim. iv. 14, vi. 12, 2 Tim. i. 6. It is not certain that these verses refer to this occasion. In 1 Thess. iii. 2 Timothy is called a 'minister (deacon) of God,' which may be the technical term for his office.

could not be refused ; they went down to the harbour and found a ship about to sail, and the very next day (according to the Bezan text) they started for the West. It was a momentous decision, on which hung the whole future of European Christianity.

With a favourable wind the voyage occupied but two days, and they soon landed at Neapolis, the port of Philippi, to which city, ten miles away, they at once went. Perhaps the vision had led them to expect that they would be welcomed in Macedonia by an eager and enthusiastic crowd ; if so, they must have been deeply disappointed. Philippi was another Lystra on a larger scale, with its aristocracy of Roman colonists, its Greek and Jewish professional men and traders, and its rough Macedonian country people. The Jews were not numerous enough to have a synagogue, but by the side of the river, a mile from the town, there was a 'Prayer'—apparently some sort of enclosure where the Jews could meet and say together the Sabbath service. And the first convert was not a European but a woman of Thyatira who was already a believer in Judaism. She appears to have been a wealthy widow who had made a fortune in the dyeing trade, and, constrained by her entreaties, the four travellers made her house their home for the rest of their stay in Philippi, and there also the first European congregation of believers of which we have any record was established (Acts xvi. 40). There followed some weeks of happy and prosperous evangelistic work, in which Timothy took his full share. In the letter which S. Paul wrote to the Philippians some ten years later, he says of Timothy—'Ye know the proof of him that, as a child with a father, so he with me toiled like a slave for the furtherance of the gospel.' The work was indeed arduous, but it had its reward, for there was gathered a band of converts who henceforward took the highest place in the affections of S. Paul and in many cases became zealous workers themselves. Women as well as men laboured with him in the gospel (Phil. iv. 3), they also followed the apostle in subsequent years with generous contributions and prayers. In the history of the early church there is not anywhere a brighter picture of an infant Christian community than this at Philippi. Honest Romans and sturdy Macedonians offered a secure foundation for the church, and even down to the present day the wave of conquering Mahomedanism has met with a stubborn and now happily triumphant resistance from the Christians of Macedonia.

But this strenuous work met with a sudden check. The two most persistent enemies of the gospel in the early centuries were Jewish malevolence and worldly greed. From the former the missionaries had been happily free at Philippi, but the devil found his opportunity in the latter. The blow fell on Paul and Silas as the leaders, and they were imprisoned ; while to Luke and Timothy fell the more difficult task of quieting the apprehensions and guiding the intercessions of the new converts. As on a former occasion, we may be sure that 'prayer was made earnestly of the church unto God' for the imprisoned apostles, while they themselves met the emergency not merely with resignation but with the magnificent courage of faith, expressing itself in praise and thanksgiving. The answer came quickly. The morning brought

release and something more; for there was a large baptism of converts from the Roman section of the population—the governor of the jail and all his household. But S. Paul recognised the sign which the Lord had given for departure (S. Matt. x. 23). Luke was left behind to watch over the development of the Philippians' church, and Timothy with Paul and Silas travelled on to Thessalonica.

Thessalonica was a much more important place than Philippi, being the capital of the province and the largest city of Macedonia. The Roman element was almost, if not quite, absent from its population, but the Jews were numerous enough to have a synagogue of their own, and the Greeks and Macedonians made up the population, as at Philippi. The first three weeks were devoted to the Jews, and 'some of them were persuaded,' but the success was far greater among the Gentiles, of whom many, both men and women, were attracted. Here again there was a long period, probably extending to months, of successful work, and though nothing is said of Timothy's part in it, the fact that the first epistle to the Thessalonians is written in his name as well as that of Paul and Silas, and that in it he is mentioned as one of Christ's 'apostles' (ii. 6), suggests that here, as at Philippi, he had been indefatigable in preaching and teaching (1 Thess. ii. 9—12). But again there was a hostile attack, stirred up in this case by the Jews, and the missionaries took refuge in the little town of Berea, forty miles from Thessalonica. Here their success was even greater, but the implacable Jews from Thessalonica pursued them, and Paul, as the chief object of their hostility, was hurried away to the sea and thence to Athens, while Silas and Timothy remained a little longer at Berea, with the hope of reporting to S. Paul some such change in the position of affairs as would enable him to return to Thessalonica (1 Thess. ii. 18). Since however none occurred, they followed him to Athens, and from there Timothy was despatched with a message to the Thessalonians. We may conjecture that had Timothy been an older and a stronger man, he would have been left in charge of the church at Thessalonica, as Luke was at Philippi, when the other apostles were driven out. Though he was perhaps not equal yet to such an important trust as this, the fact of S. Paul's now sending him alone to Thessalonica shows that his character had already greatly developed, and no doubt his present journey was intended to be for his own sake as well as for that of the Thessalonian Christians, his affectionate master following the example of our Lord Himself in training his disciple first by short independent missions in preparation for longer ones. Silas seems to have been sent shortly afterwards from Athens on some mission, and the two returned together not to Athens but to Corinth, whither S. Paul had gone in the meantime. That the mission was successful we learn from the first epistle to the Thessalonians, written in the name of all three from Corinth shortly after their arrival. 'We,' says S. Paul, 'sent Timothy, our brother and God's minister (or fellow-worker) in the gospel of Christ, to establish you and to comfort you concerning your faith'; and then 'when Timothy came even now unto us from you and brought us glad tidings of your faith and love and that ye have good remembrance of us

always, longing to see us, even as we also to see you ; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith, for now we live if ye stand fast in the Lord' (1 Thess. iii. 2, 6—8). There must have been another cause of gladness also in the apostle's heart—that in this first trial on a solitary mission, demanding high courage and steadfast faith, his young disciple had not failed.

And now the three settled down at Corinth to a period of strenuous missionary work which was to last for more than a year, and to be crowned with greater success than any which they had hitherto experienced. The return of Silas and Timothy filled S. Paul with a fresh courage, and being 'constrained by the word' he devoted himself in the first instance to the Jews, but when they resisted he solemnly 'shook out his raiment'—a symbolical action like that of Nehemiah, meaning that they too should be shaken out of the divine inheritance (Neh. v. 13). Corinth was the largest town in Greece—a busy sea-port full of a cosmopolitan population—and the gospel had far more affinity with these men of action than it had with the dilettanti idlers of Athens. At the same time the city was the centre of one of those universal cults which are known to us too well in India. It had a temple of Aphrodite, to which were attached a thousand dancing girls, servants of the goddess of lust ; and as the church grew in numbers by the accession of the heathen it required constant watchfulness on the part of the apostles to prevent the entry into it with them of heathen conceptions of morality. Yet it must indeed have been a happy time. Many of the most sinful and degraded found in the Christian Church a home of purity and love (1 Cor. vi. 9—11). The taunt that is so often heard in the mission field that only the mean, the outcast, the despised, become Christians was then, as now, the church's brightest glory (1 Cor. i. 26, 31). Slaves were by no means uncommon among the converts (1 Cor. vii. 21). Here and there someone of more importance was gathered in—Erastus the city treasurer, or Crispus the ruler of the synagogue. So day by day it was proved that Christ had 'much people' in this wicked city (Acts xviii. 10), and a moral transformation was begun whose wonderful completeness is witnessed in the letter of S. Clement of Rome, written after another generation had passed : 'Who,' he cries, 'that had sojourned among you did not approve your most virtuous and steadfast faith ? Who did not admire your sober and forbearing piety in Christ ?...And giving heed unto His words, ye laid them up diligently in your hearts, and His sufferings were before your eyes. Thus a profound and rich peace was given to all, and an insatiable desire of doing good' (S. Clem. *Ep. ad Cor.* i. 2). In all this magnificent work Timothy took a prominent part (2 Cor. i. 19).

Never had the gospel won a greater triumph than in Corinth. But here, as elsewhere, the Jews were its watchful enemies, and they were only biding their time. For once however they suffered defeat. They brought a case against the apostles before Gallio the proconsul, but he, refusing quite rightly to depart from the government's attitude of neutrality in religious matters, drove them from the court. It is not quite clear why after this practical

victory S. Paul should have thought it necessary to leave Corinth, but probably he thought that enough time had been spent for the foundation of the church, and that it might now be left for a period to the care and teaching of its own officers. No special mention is made of Timothy at this point, but 'we may fairly suppose that Timothy came with Paul to Ephesus and went up on a mission from thence to his native city and the churches of Galatia¹. Nor have we definite information of Timothy's sojourn at Ephesus, but the fact that he was sent by S. Paul from there to Macedonia and Corinth (Acts xix. 22, 1 Cor. iv. 17) and his close connection with the Ephesian church in later times make it practically certain that he was with S. Paul during the greater part of the period of 'three years' (Acts xx. 31) which was now spent in that important city. Ephesus was a Corinth on a larger scale, but while at Corinth the sensuality encouraged by the temple of Aphrodite was the dominant fact, at Ephesus Cæsar-worship was in the ascendant, and the prevailing temper was that of superstition—that dealing with occult and magical arts which centred round the great temple of Artemis. S. Paul has now reached the climax of his life. Never was his spiritual energy greater than during these years at Ephesus, never was his missionary work more successful. He himself remained at headquarters, but he sent his emissaries into the surrounding cities so that 'almost throughout all Asia,' i.e. the Roman province, the western part of Asia Minor, numerous converts were made (Acts xix. 26).

Let us see who these emissaries were. Silas is no longer with them, but his place has been taken by Titus, a Gentile convert of Antioch, who with Luke and Timothy belongs to the innermost circle of S. Paul's companions. Then we find the names of Erastus, the treasurer of the city of Corinth (Rom. xvi. 23), but perhaps not yet appointed to that office. Gaius and Aristarchus, members of the Thessalonian church; Tychicus and Trophimus, Ephesian converts who devoted themselves to the ministry. From the fact that Timothy's name appears in the superscription of the Epistles to the Colossians and Philemon, we may probably infer that his special mission was to Colossæ a town at no great distance from Ephesus, and closely linked with Laodicea and Hierapolis. Among the converts from that place were Philemon, a man of some wealth and importance, and Epaphras, who soon took the position of a greatly-esteemed fellow-worker.

We have a thrilling picture in the Acts of the unremitting toil of these apostolic missionaries. From daybreak till eleven o'clock they worked at their trades, in order to obtain money for their daily needs without burdening their disciples (Acts xx. 34). From eleven to four (Acts xix. 9 Bezan text), the hours which the citizens of Ephesus gave up to recreation and amusement, they were found in their lecture-room, the school of Tyrannus, ready to reason and discuss with all who came. The evenings were devoted to a house-to-house visitation, and far into the night with prayers and tears the work of dealing with individual souls was carried on (Acts xx. 20—31). It was a life both of labour and of suffering (Acts xx. 19), and if we sometimes wonder at the

¹ Ramsay, *S. Paul the Traveller*, p. 263.

marvellous success which attended the efforts of S. Paul and his companions, we must remember with what unshrinking expenditure of physical and spiritual vitality it was achieved. 'So mightily grew the word of the Lord and prevailed,' and so large a Christian community was formed, that it became necessary to appoint a body of overseers¹ for the different congregations. And now perhaps there began to dawn in S. Paul's mind those large and comprehensive views of the nature of the Christian church which afterwards took shape in the magnificent epistle to the Ephesians.

In the early part of the third year at Ephesus, Timothy was singled out for an important mission. With Erastus as his companion he was sent to Macedonia; first, that is, to Philippi, where he would have a happy meeting with Luke; and then to Thessalonica, where we may be sure he was warmly welcomed by the Christians whom he had already once visited for their strengthening and refreshment. In the meantime certain troubles arose at Corinth which seem to have led S. Paul to extend Timothy's commission to that city, while the apostle wrote a letter (1 Corinthians) which arriving at the same time was to validate Timothy's mission and strengthen his hands. We can read between the lines that this was a matter of no little anxiety to the apostle; first from the strong commendation which he gives to Timothy as 'a son of mine beloved and faithful in the Lord, who shall put you in remembrance of my ways which be in Christ,' and secondly from the note at the end of the epistle:—'Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do; let no one therefore set him at naught.' This anxiety was by no means uncalled for. The Corinthian Christians were in a factious state, disposed to resent any exhibition of authority, and Timothy, true and devoted as he was, was scarcely yet a strong enough man to deal with the situation. We can hardly suppose that S. Paul would have sent him, had he not been already in the neighbourhood for a different purpose. As it was, what happened? Something which certainly aggravated instead of mending the situation, and it is darkly alluded to all through the second epistle to the Corinthians as an insult which the apostle can hardly bear. We can only conjecture that Timothy was resisted, perhaps was struck, by one of the Corinthian malcontents, and that a considerable portion of the Corinthian church took sides with the offender. In any case his mission was a failure, and Timothy had to return bringing the news that the Corinthian church was in a state of practical revolt.

The tidings burst upon S. Paul at a moment when he was ill-prepared to bear them. The riot at Ephesus (Acts xix.) had for the time being wrecked all his prosperous work in that city. He himself had escaped with his life, but he seems to have been visited just then with a serious illness (2 Cor. i. 8, 9), and the troubles in Galatia were not over. His depression was so great that he could not take advantage of a fortunate opportunity of preaching the

¹ 'Bishops'—Acts xx. 28. The word here appears for the first time in the New Testament. It is evident that during the life-time of the Apostles it meant the second order of the Ministry rather than the first.

gospel in Troas. His 'anxiety for all the churches' had become a burden so heavy that it almost crushed even his brave and buoyant spirit.

3. Titus as companion of St Paul.

It is at this crisis that Titus comes upon the scene¹. Who was he? 'The most enigmatic figure in early Christian history,' says Ramsay. But we think sufficient weight has scarcely been given to the suggestion that he is the brother of S. Luke. An early tradition identifies S. Luke with 'the brother whose praise is in the gospel,' who is himself twice spoken of as being the brother of Titus². Both are known to have been 'Greeks' and were probably members of the Antiochene church³, and the relationship would account for the omission of all mention of Titus in the Acts—a silence which has been a perpetual puzzle to commentators, but which is entirely in accordance with the self-suppression which characterises the writers of the N.T. Similarly, S. John never mentions the name of his own brother James, and veils the identity of his mother under the title of 'His mother's sister' (S. John xix. 25).

We say then with some confidence that Titus was the elder brother of Luke and a convert of S. Paul (Titus i. 4) in the early days at Antioch. He had been taken by him to Jerusalem at the time of the Apostolic Council, and, being a Gentile, his circumcision had been made a test question between the Judaising party and the apostle of the Gentiles. S. Paul had held to his principles, and Titus, unlike Timothy, had not been circumcised. Seven or eight years have passed away since then, and Titus has grown into a man of rare fidelity, reliability and courage, probably in the service of the church at Antioch. If at this time he had gone to assist his brother in ministering to the Christians of Philippi, it would help to account for his sudden appearance on the scene.

Who was to undertake the mission to the factious Corinthians in which Timothy had failed? S. Paul's mind leaps at once to this trusty 'partner and fellow-worker' as the one man who would be able to cope with the emergency. Titus accepts the difficult mission and is sent to Corinth. And then there is

¹ He has been heard of before (Gal. ii. 1—3) but only as an example of S. Paul's refusal to circumcise a 'Greek.'

² 2 Cor. viii. 18 (the Greek text of the R.V. brings out the relationship clearly) and xii. 18.

³ With regard to Luke, he is stated by Eusebius (*Hist. Eccl.* iii. 4) to have belonged to Antioch by race, and the Bezan text of Acts ix. 28 ('when we were collected together') suggests that he was both a convert and a church-worker at Antioch. Moreover the very early *Præfatio Lucae* describes him as a Syrian of Antioch (see Hastings *D.B.* s.v. Luke the Evangelist). If we may trust the *Acts of Paul and Thekla*, Titus was with Paul and Barnabas in their first journey, acting as 'courier' after Mark had left them. This implies that he was an Antiochene convert and it was from Antioch that he was taken after this journey, to Jerusalem (Gal. ii. 1—3). The Roman names Titus and Lucanus are quite natural for a pair of brothers, though it is more likely that they were Greeks than Romans, and all the notices of them are satisfied by the hypothesis that they were Antiochene freedmen and among the earliest fruits of S. Paul's mission to that city. These reasons seem to me to outweigh those which Ramsay has brought forward for supposing Luke to have been a Macedonian.

a period of anxious waiting during which the apostle's mind is most pitia- bly torn between hopes and fears. Unable to rest at Troas, and finding 'no relief for his spirit,' he hurries into Macedonia, and there—probably at Philippi—Titus meets him with the good news that his mission has been completely successful and the rebellious party has yielded to his authority. The burden of anxiety is at once lifted and S. Paul feels that he can himself now go forward to Corinth. He spends there the winter months (A.D. 54, 55) in the company of Titus, Timothy, Luke and several others, in the bosom of the Corinthian church, now completely restored to peace and harmony.

It was a rare interval in the stormy life of the apostle. Not only was there peace within the church but also without. The Emperor Nero had just ascended the throne, and so far from being looked upon as the monster of cruelty which he afterwards became, he was hailed at his accession with feelings of hope and joy which the first five years of his reign—the 'golden quinquennium'—abundantly justified. Never, it seemed, had the Roman Empire been better governed. S. Paul employs this time of peace and quietness in writing his great epistle to the Romans, and in it he makes his strong appeal for obedience to the civil ruler—'the minister of God'—whose victim he ultimately became. Not that S. Paul would have swerved in his principles had he foreseen the future. S. Clement, writing in his spirit with the persecutions of Nero and Domitian behind him, still says of the Roman Emperors: 'Thou, Lord and Master, hast given them the power of sovereignty through thine excellent and unspeakable might, that we knowing the glory and honour which Thou hast given them may submit ourselves unto them, in nothing resisting Thy will.'

But there was another matter which engaged S. Paul's attention at this time. So long ago as the Council of Jerusalem he had been requested by the three elder apostles to 'remember the poor' of Jerusalem. S. Paul accepted the charge with eagerness because he saw in almsgiving an expression of the unity of the church, a means by which the Gentile Christians could cement their 'fellowship' with those of the Circumcision (2 Cor. ix. 13, cf. Heb. xiii. 16). Consequently he devoted great attention to this matter, and in the four provinces in which he had founded churches, Galatia, Asia, Macedonia and Achaia, he not only enjoined systematic collections, but also provided that representative delegates should be appointed from each province—thus giving a notable example of scrupulous fidelity and business-like exactitude in money matters. The delegates were seven in number. For Macedonia, Sopater of Berea, Aristarchus and Secundus of Thessalonica. Sopater, however, only went 'as far as Asia'—i.e. to Troas—where his place was perhaps taken by Luke, whose connexion with Philippi enabled him to represent the church of that place. Timothy himself, as a man of Lystra, and Gaius of Derbe were chosen to represent the Galatians. Tychicus and Trophimus represented Ephesus and the other churches of Asia. It does not appear why there were no representatives from Corinth. Possibly the Corinthians chose Luke (2 Cor. viii. 18) and Timothy to represent them as well as their own churches. Titus

appears to have been left behind to watch over the newly restored peace of the Corinthian church.

The First Sunday after Easter, in the year 55, was a great day for the little Christian community at Troas, for there S. Paul and the Seven Delegates—'the church's apostles and Christ's glory' (2 Cor. viii. 23)—were gathered together with the local church to celebrate their solemn Eucharist. The service began on Saturday evening, and under the shadow of a parting which seemed likely to be final S. Paul prolonged his sermon until midnight. Then took place the fall and restoration to life of the boy Eutychus. And then, in the quiet morning hour, they all received the Bread of Life from the hands of the great apostle, joining with him in fervent prayer that the service which he had undertaken to Jerusalem might be accepted in the same spirit of charity by the Christians of that city and that his own life might be saved from the turbulent Jews (Rom. xv. 31). When the dawn came they said their farewells, and hastened down to their ship which waited for them at the port, Paul alone going by land to Assos and there being taken on board.

The incidents of the voyage belong rather to the life of S. Paul than to that of Timothy, yet we cannot help thinking how deeply Timothy must have been impressed by them—the solemn charge to the Ephesian 'bishops,' the hearty welcome from the Christians of Tyre and Ptolemais, and the sojourn in the house of Philip at Cæsarea, where the numerous warnings of a disastrous end to the journey reached their climax in the prophecy of Agabus. S. Paul did not doubt that Agabus spoke by the Spirit, but at the same time he ventured to set aside the inference which Agabus and his other friends drew from the Spirit's intimations. He knew that bonds and afflictions awaited him at Jerusalem, but he knew also that the danger to himself, yea, even death itself, would be worth while if he could accomplish the object for which he was going to Jerusalem, namely, to save the unity of the Church.

On the Eve of Pentecost the travellers arrived at Jerusalem. Twenty-five years had passed since that first Pentecost on which the Spirit descended, and again the city was filled with an immense crowd of foreign Jews. Of these 'many myriads' (Acts xxi. 20) had been converted to Christianity, but they had not abandoned their Jewish prejudices, and they looked upon S. Paul and his companions with the deepest suspicion. The position of S. James among them was at least episcopal, and almost papal, and though he did not share their prejudices he felt that it was necessary to conciliate them. S. Paul, too, felt that it was time for him to become as a Jew to the Jews—if he could do so without any compromise of principle. It so happened that he could. After formally presenting the offerings of the Gentile churches, in the presence of the Jerusalem presbyters, S. Paul shut himself up in the Temple with a view to fulfilling the conditions of a vow which he had taken at Corinth. This was really a master-stroke of policy. That it did not involve any sacrifice of his convictions on the part of S. Paul is proved by the fact that the vow had been taken quite voluntarily some months before. By his conduct on this occasion S. Paul entirely conciliated the Jewish Christians, the alms of the

Gentile churches were accepted, and the danger of a schism within the Church was at an end¹.

The peace was purchased at the risk of the apostle's life and at the cost of his imprisonment—the price which he had from the first understood would have to be paid for it. The converted Jews were reconciled but the unconverted Jews were not, and they did their utmost to wreck the apostle's work; they succeeded in hindering it for four or five long years, during which he remained a prisoner, first at Cæsarea, then at Rome.

Where was Timothy during these years? Probably he spent the first part of the time as the guest of Philip and the Cæsarean Church, ready to execute any commission on which his master might send him. We can easily guess what these would be; messages of comfort and encouragement to the different churches which he had assisted in founding; the bearing backwards and forwards of letters and questions, none of which, however, have been preserved; the watchful tendance on the apostle himself, lightening the burden of captivity with his beloved companionship. Afterwards, when S. Paul had been sent to Rome, Timothy also found his way thither, and was associated in the writing of the 'Epistles of the Captivity' (Col. i. 1, Phil. i. 1, Philemon 1). From Rome, too, there was a mission to the Philippian church. 'I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort when I know your state. For I have no man likeminded who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him that, as a child serveth a father, so he served me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me, but I trust in the Lord that I myself also shall come shortly'—(Phil. ii. 19—24). This is indeed high commendation. The filial affection, the royal-hearted unselfishness, the 'equality of soul,' the 'slavery to the gospel,' the passion for the spiritual welfare of the converts, are all tenderly noted, and we realise how Timothy has grown up with his tasks into a very beautiful personality. And now the great opportunity of his life was coming. S. Paul, we cannot doubt, was released from his Roman imprisonment; and having planned a journey to the extreme West, was anxious to make the best provision he could for the churches of the East before his departure. Timothy is sent to Ephesus, and Titus to Crete, with the authority of apostolic delegates. Did this involve a fresh consecration to a definite office in the church, which in fact, though not in name, was that of a bishop? To this question it is impossible to give a certain answer. One can only say that the impression left upon the mind by such passages as 2 Tim. i. 6 and 1 Tim. iv. 14 is of something recent, rather than of a transaction which had occurred many years previously. From this it would appear (1) that as in S. Paul's own case (Acts xiii. 2) a prophetic utterance of the Holy Spirit designated Timothy for this high honour; (2) that he was then ordained to it by

¹ The best account of these transactions is to be found in W. H. Simcox's *Beginnings of the Christian Church*, Sec. II. He brings out the quasi-'papal' position of S. James:

the laying-on of S. Paul's hands; (3) that the presbyters witnessed to it (as in the ordination service of priests in the English church) with the laying-on also of their hands. Certain it is that henceforth Timothy has the power, which we cannot suppose he possessed before, of selecting and ordaining presbyters and deacons, the power which in all subsequent ages has been specially appropriated to the episcopate. No similar details are given in the case of Titus, but as we find him exercising an authority which is similar, we must suppose it was given to him in a similar way. Probably we have a reminiscence of this in the Epistle of Clement of Rome, ch. 44: 'And our apostles knew through our Lord Jesus Christ that there would be strife over the name of the Bishop's office. For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons; and afterwards they provided an additional ordinance, that if they should fall asleep, other approved men should succeed to their ministration. Those, therefore, who were appointed by them, or afterwards by other men of repute with the consent of the whole church, and have ministered unblameably to the flock of Christ in lowliness of mind, peaceably and with all modesty, and for a long time have borne a good report with all—these men we consider to be unjustly thrust out from their ministration¹.'

No sooner had the apostle established Timothy and Titus in these difficult and responsible positions than he began to feel some anxiety as to the way in which their office should be discharged, and he determined to supplement all his verbal instructions, in each case, by a letter of definite advice. We have no indication as to which of the two letters—the first to Timothy or the letter to Titus—was written first, but the question is of small importance, as they must obviously have been written nearly at the same time, and are even more closely related to each other than Galatians is to Romans or Colossians to Ephesians.

4. Authorship of the letters.

Were these letters really written by S. Paul? The answer is not quite so simple as it would be in the case of Romans, or indeed any of the earlier letters. For in the first place we have no certain proof that the apostle was ever released from the imprisonment at Rome recorded at the end of the Acts, and it is impossible to find a place for the letters at any period previous to or during that imprisonment. Again, the letters differ considerably in style from the earlier ones, and are full of unusual words and phrases. Moreover, S. Paul (Acts xx. 25) tells the Ephesian elders that he will see their face no more, whereas these letters clearly imply a subsequent visit. It is, moreover,

¹ This is Lightfoot's translation with one exception. The reading which he rejected—'an additional ordinance'—has received fresh support since his death through Dom Morin's discovery of a very ancient Latin version hitherto unknown. We regard the 'men of repute' as indicating Timothy, Titus and other such men who succeeded to the functions of the apostles and became what we should now call bishops, though the name bishop was at that time still used by presbyters. Cf. Simcox, *Beginnings of the Christian Church*, pp. 212—216.

considered to be strange that S. Paul should have written letters of this kind to such companions and disciples as Timothy and Titus, and that he should have felt it necessary to assert to them his apostleship and warn them to keep clear of heretical teaching¹.

These objections are serious, but they have not prevailed with the great English critics, Hort, Sanday, and Ramsay, nor with Godet or Döllinger, to make them doubt the genuineness of the so-called 'Pastoral Epistles.' And even those critics who doubt it as a whole would no longer deny that there is in them a nucleus of Pauline matter, nor would they date them, as Baur did, in the year A.D. 167. Their language seems so clearly imitated in the Ignatian Epistles, whose date is now established as about A.D. 117, that they must have been written in the first decade of the second century at the latest. Can we carry back the external evidence to an earlier period than this?

There is good reason to think we can, for we have the following points of contact with the Epistle of S. Clement of Rome which is known to have been written about A.D. 95 or 96 (Lightfoot). In ch. 1 of S. Clement we have the unexampled word 'to manage a house,' apparently formed from the adjective 'home-workers' in Titus ii. 5. In ch. 2 we have 'ready for every good work,' perhaps borrowed from Titus iii. 1. In the same chapter 'content with the provisions which God supplieth' may be a reminiscence of 1 Tim. vi. 8, though the wording is different. In ch. 5 occurs the following passage: 'By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had become the herald both in the East and in the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the furthest bounds of the West: and when he had borne his testimony before the rulers, so he departed from the world and went into the holy place, having been found a notable pattern of patient endurance.' This is strong evidence that S. Paul fulfilled his intention of visiting Spain (Rom. xv. 24), and therefore that he was released, as he expected to be, from his first imprisonment. Lightfoot points out the extreme improbability that Clement, writing in Rome itself, should call it 'the furthest bounds of the West,' and the 'Muratorian Canon,' a mutilated fragment of a letter or treatise written about A.D. 180 seems to imply that he went 'from the city (i.e. Rome) to Spain.' S. Paul is not called 'herald' except in 1 Tim. ii. 7 and 2 Tim. i. 2. In ch. 21 he says of women 'let them manifest the moderation of their tongue through their silence; let them show their love, not in factious preferences, but without partiality towards all them that fear God in holiness.' This may contain references to 1 Tim. ii. 11, 12, v. 21. The word for 'preference' is not found elsewhere in the N.T. and rarely in other authors.

In ch. 29 we read: 'Let us therefore approach Him in holiness of soul,

¹ A. S. Peake, *A critical Introduction to the New Testament*, 1909, p. 69. For a full discussion of the question see *The Genuineness and Authorship of the Pastoral Epistles* by the Rev. J. D. James, Longmans, 1906.

lifting up pure and undefiled hands unto Him.' Cf. 1 Tim. ii. 8 'lifting up holy hands.'

Ch. 42 'The apostles preaching everywhere in country and town, appointed their firstfruits, when they had proved them by the Spirit, to be bishops and deacons.' Cf. 1 Tim. iii. 10 'Let these first be proved, then let them serve as deacons.'

In ch. 44 we seem (according to the most probable reading) to have S. Clement's paraphrase of 2 Tim. ii. 2 'The things thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.' S. Clement says: 'Our apostles knew through the Lord Jesus Christ that there would be strife over the name of the bishop's office. For this cause, therefore, having received complete foreknowledge they appointed the aforesaid persons, and afterwards provided an additional ordinance (v. p. xxiii note) that if these should fall asleep other approved men should succeed to their ministration.' It is not necessary to suppose here any reference to the N.T., but this passage would form the ground for such a statement.

Ch. 45 'The most High is the champion and protector of them that in a pure conscience serve his excellent Name.' Cf. 1 Tim. iii. 9; 2 Tim. i. 8. The quotation of the latter passage is almost exact.

Ch. 51 'For all our transgressions therefore which we have committed through any of the wiles of the adversary, let us entreat that we may obtain forgiveness.' The word used here for 'adversary' is a rare one, found only in 1 Tim. v. 14.

Ch. 53 'Ye know, and know well, the sacred scriptures.' The Old Testament is once called the 'sacred book' in the Apocrypha (2 Macc. viii. 23), but Clement, who never quotes Maccabees, is perhaps more likely to have derived the expression from 2 Tim. iii. 15.

In ch. 58 the Holy Trinity is described as 'the faith and the hope of the elect,' i.e. the object of their faith and hope. In the N.T. it is only in 1 Tim. i. 1 that 'hope' is used in this sense.

Ch. 60 'Give concord and peace to us as Thou gavest to our fathers when they called on Thee in faith and truth with holiness.' Cf. 1 Tim. ii. 7.

Ch. 61. God is addressed as 'King of the Ages,' an expression which is only found in the N.T. in 1 Tim. i. 17, but the writer of 1 Tim. and S. Clement may both be borrowing the phrase independently from some well-known doxology. Cf. Tobit xiii. 6, 10.

This chapter is a prayer for the Roman Emperor and the secular rulers. Though S. Paul in Romans and S. Peter in his first epistle both enjoin obedience to the authorities of the state, there is no passage in which Christians are definitely charged to pray for them except 1 Tim. ii. 2.

Several of these parallels would not be of much importance by themselves but cumulatively they create a strong impression that the Pastoral Epistles were known to S. Clement. Now there is every reason to believe that Clement had associated directly with S. Peter¹, even if he be not the Clement of Phil.

¹ Lightfoot, *S. Clement of Rome*, vol. i. p. 73.

iv. 3. He could hardly have been ignorant whether these epistles were the work of the apostle or not.

To these evidences may be added the witness of S. John if there is any probability in the considerations brought forward on 2 Tim. iv. 10, and perhaps also that of the writer of the second epistle of S. Peter, who mentions S. Paul's epistles, and seems to derive some of his matter from 1 Tim. iv. 1—5.

For most minds, however, the question of the authorship of these epistles will be decided by broader considerations than these. The way in which we are inclined to put it is, Do these epistles on the whole bear the impress of S. Paul's mind as we have learnt to understand it from his earlier writings, or do they betray the presence of a smaller personality? If we try to answer this question with perfect impartiality, we should I think reply that while there is much which seems genuinely Pauline, there is also something which does not. Reading S. Paul's epistles in their chronological order we gain an impression something like this. The epistles to the Thessalonians reveal a mind keenly and sympathetically occupied with the practical difficulties of the new converts, and finding their solution in the highest revelation of truth. The epistles of the next period, with Romans at their head, take a wider sweep and show argumentatively how Christ is the reconciling principle of all history. The epistles of the Captivity soar even higher, and provide us with the elements of a religious philosophy of the whole universe. Bearing in mind these progressive steps of S. Paul's mental development we should have looked in his last epistles for the ripest fruit of his inspired wisdom, for some transcendental insight into the highest mysteries, for some impassioned revelation in which religion, philosophy and history should be blended together in the white heat of a celestial flame—words scarcely to be understood by ordinary mortals but bearing some impress of that apocalyptic experience which it is not lawful for a man to utter. We think of Dante's Mystic Rose, the grand consummation of the *Paradiso*, or of the wonderful Apocalypse which forms such a fitting climax to the whole cycle of Jewish and Christian Scriptures. But instead of anything of the kind we get a group of letters which in comparison with S. Paul's earlier ones are tame and pedestrian; which deal with the nice regulation of human conduct rather than with any wide principles of eternal application; whose very morality is common-place, its highest virtues discretion and prudence, the avoidance of drinking and money-seeking, seldom rising into the enunciation of a great principle or offering a flash of insight into the divine dealing. It would almost be a relief to know that these epistles are not by S. Paul; to believe that the last high communings of that capacious heart and brain have been for ever hidden from us rather than revealed in such ordinary utterances as are found here.

But if we assume the Pauline authorship, what is there to be said on the other side? Surely this, in the first place; that these writings are addressed to two of S. Paul's most intimate friends and disciples. Though there are here and there indications that S. Paul is speaking through Timothy and Titus to their respective churches, still these are more truly letters and less 'epistles'

than any other of the Pauline writings except Philemon—and even in the case of Philemon there is a certain formality due to the fact that the recipient of the letter is a comparative stranger. Timothy and Titus, on the other hand, had for the greater part of their lives been sharers of the apostle's most intimate thoughts; no need for him to expound his religious philosophy, no need for him to put into letters matter which had a hundred times been the subject of his sermons and his conversation. They had fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions (2 Tim. iii. 10, 11). In lonely journeys beneath the stars and on the bosom of the great deep he had poured forth to them his dawning visions of the growing church, his hopes and fears for its welfare, his discernment of the great principles by which it was to be guided. All they needed was to have those visions and principles translated into plain matter-of-fact for their own guidance. They wanted to know not so much the secrets of the universe as how much wine a Christian should drink, and whether widows might marry. The principles were securely planted in their hearts, but their application presented continual difficulty. If the epistle to the Ephesians had begun with the fourth chapter, we should not have felt any great contrast between it and the Pastoral Epistles; but we do not realise that all the great doctrinal teaching of the first three chapters, and much more, must have been familiar subjects of conversation between S. Paul and his two intimate disciples.

But there is another reason why we ought to expect these epistles to have a character entirely different from the earlier ones. The instinct of the church has rightly designated them as 'pastoral,' whereas the earlier epistles have far more of a missionary character. These latter, though addressed to Christians, had their eye on the unconverted and half-converted society amid which the converts moved, and their object is to suggest topics which may confirm the faith of believers and move thoughtful unbelievers towards conversion. The object of the Pastoral Epistles is entirely practical. S. Paul puts himself in the place of the apostolic delegates living and moving among their flocks, and stirred to joy or grief by the spectacles of faithfulness or the reverse which they continually had before them. The church in Ephesus has reached a stage when its chief danger is not lest it should lose its faith but lest it should *leave its first love* (Rev. ii. 4). It had entered on that perilous period, well known to all missionaries, when the Christians are mostly men of the second generation—not converts themselves, but the sons of converts. The church is now largely composed of those who were boys and girls when S. Paul first preached. They have become Christians because their parents did so—too early in life to have made a deliberate choice of their own, but too late to have enjoyed the careful training and discipline of a Christian household. Those who had themselves listened to the burning words of S. Paul during the three years he devoted to Ephesus had turned from idols to serve the living God in the power of an enthusiasm which bore them lightly over their difficulties and persecutions; their grandchildren, if they could not have

this unparalleled experience, would yet be born into a Christian society, and never know the licence of heathenism. But the generation between is always the despair of the missionary, for it has known neither of these advantages—neither the firm morality of a Christian education nor the passionate ardour of a personal conversion. They found themselves in a slough between Christian faith and heathen morals. We know less about the Cretan church, but all the indications point to its not being a new church at the time of Titus' sojourn, and the backwardness and evil reputation of the Cretans would make the moral dangers even greater. Was it not then natural that in these epistles S. Paul should address himself almost entirely to the question of morals? It is the *healthful*, the morally sound doctrine which Timothy and Titus are to impress upon their flocks. The word is a new one because the need had emerged into greater prominence than ever before. Faith must come first, as the Athanasian Creed teaches, but life treads closely on its heels. That *hearts* should be *purified by faith* was a new idea to the heathen world. In Greece and Rome it was philosophy rather than religion which had been the parent of such morality as existed, and therefore the morality scarcely descended to the vulgar crowd. In India to-day it is the same. Religion, so far from making men moral, often goes far to make them immoral. A lewd man is sometimes called a Krishna, after the name of the most popular of the gods; and in some parts of India the temples themselves are the homes of women who are 'married to the gods' in order to become the instruments of men's lust. When then the first steps of intellectual conviction had been taken, this is what the apostles had to wrestle with. There was a thinking, philosophising, half-believing world of culture to whom they addressed their deepest utterances, but the Christian converts were mostly drawn from a far lower class—from slaves and from freedmen and the half-barbarian inhabitants of an island like Crete, and for them the first question was how they could be lifted to that higher level of character from which alone the great truths can be seen.

Perhaps the experience of a missionary in India may be quoted as to some extent offering a parallel. Before coming out to India we used to read books dealing with the principles of missions, and great theological works setting forth the contrast between Christianity and Mohammedanism or Hinduism, and our first task when we arrived was to embody some of these ideas in lectures and essays, which were addressed both to thoughtful and intellectual Christians and to the more cultured non-Christians around us. That kind of work continues to this day, and is always necessary and valuable. But directly we had charge of a body of Indian Christians, much of our work became pastoral rather than evangelistic, and then it was that we found the building up of character to be no less necessary than the inspiration of faith. And the building up of character had to be done from the very foundations. One in charge of a boarding-school found that almost his whole energy had to be put into the inculcation of honesty and truthfulness. One in charge of a congregation found himself absorbed in the struggle with petty cheating and idle

quarrels. It was with a delighted surprise then that we came back to the Pastoral Epistles, and realised that the apostle's difficulties had been much the same as ours. Such phrases as '*not given to much wine,*' '*not purloining,*' '*not slanderers,*' '*tattlers and busybodies,*' rang in our ears with comfort and encouragement, and we felt indeed thankful that the apostle had not thought it beneath his dignity to mention such matters. Also we began to understand why '*self-control*' occupies so large a place in these epistles; it was a new thing for these wild natures not to give free play to every passion. Many a dull day of drudgery and irresponsiveness was brightened by the remembrance that just so Timothy must have laboured amongst degraded Ephesians in their evil slums, and Titus amongst the vicious and stupid boors of Crete, never doubting that the gospel, always and for all men, *is the power of God unto salvation to every one that believeth*. S. Paul did as valuable a work for the church by starting it on its career of disciplining the nations as he did when he showed that it has in its possession the key to all wisdom. He did not write for histrionic effect, and when we have got over our disappointment at not finding in these epistles a theme of theological grandeur equal to that of the first chapters of Ephesians—a sort of swan-song of the concentrated sublimity of apostolic doctrine—we begin to realise that they are exactly what the circumstances demanded. What indeed is S. Paul doing in these epistles but carrying on the great work of the prophets in insisting that religion shall be the mainspring of all social and individual life? The relations between husbands and wives, between masters and slaves, between clergy and laity—are these things too small to be the subjects of divine inspiration? They are the very business of our lives, and if we do not bring our Christianity to bear upon them it is in vain to look for some transcendent sphere for its application. Timothy and Titus found, as we find in India, that in Ephesus and Crete even the natural virtues had been to a great extent lost, and the conscience perverted, by a false system of religion, and it was necessary to make people *men* before they could be made Christians.

We can little have understood the greatness of S. Paul if we imagine that even when he was growing old he could not adapt himself to a new situation. As Sir W. Ramsay has said:—'There is revealed in the Pastoral Epistles a practical sense of the possibilities of work among common human beings, which is necessary in order to complete our comprehension of Paul's life and work.' He was not merely the man who could think out the lofty theology of Romans and Ephesians, or write the exquisite panegyric on the virtue and power of love to the Corinthians, after condemning so strongly the faults and the lovelessness of individuals among them, or rebuke in such a tremendous indictment the error of the Galatian congregations. In all those letters we feel that there stands out before us a personality almost too great and too lofty for the common world of humble, low-class, immoral, vulgar paganism. We can only with difficulty understand how a Paul of that kind could ever make himself intelligible to such a world; not merely the letters but also the speech of such a man must have contained "things hard to be understood" by the men

and women of the pagan world. It is the Pastoral Letters which, beyond all others, show us how Paul could understand the common man, and bring himself down to the level of his needs, and how the marvellous and instantaneous effect described in the Acts and briefly mentioned in Galatians was produced by his first appearance in the Galatian cities. Those scholars who reject the Pastoral Epistles as un-Pauline are shutting themselves off from a most valuable help to the understanding of Paul. They must, in the construction of history, suppose that there existed some such other side of Paul's nature in addition to what is shown in the greater letters. Why not accept the side as it is shown in the Pastoral Epistles¹? Moreover, the situation was not altogether new, for though S. Paul had always put his missionary interest first, he could not altogether—no missionary can—escape the duties of the pastorate of souls. Even when he did not come into direct contact with the mass of converts, he must have been continually in touch with the presbyters whom he had ordained in every church (Acts xiv. 23); they must perpetually have brought to him their difficulties and claimed his advice. The scene at Miletus (Acts xx.) is evidence that it was so. We must therefore look upon the Pastoral Epistles not as a few general remarks uttered at random, but as the gathered fruit of a ripe and rich experience, and learn to value them accordingly. Do the morals seem somewhat elementary? But the characters were elementary with whom Timothy and Titus had to deal. Is the phraseology new and unexpected? The papyri have taught us to be cautious in the use of such an argument; many words which find no place in literary Greek have been shown by them to be current coin of the realm. Are certain nuances of expression absent from these epistles? No man was more ready than S. Paul to change his style when he had a complete change of subject.

If, however, there are any who are unconvinced by these arguments, it would not at all follow that they must deny to these epistles a valuable and permanent place in the inspired canon of Scripture. Dr Moffatt, who looks upon the three epistles as 'pseudonymous, composed by a Paulinist in Asia Minor not earlier than the close of the first century, based in part upon genuine fragments from the apostle's pen as well as upon more or less reliable oral tradition,' still writes of them in these terms:—'In their age Christianity had to fight for its life against a subtle spirit in the air rather than against civil persecution; visionaries and sophists were more deadly than proconsuls and lictors. Thanks to the moderation and steady sense however of writers like the authors of the pastorals, ordinary Christians came safely through the struggle with four truths as a secure possession: the unity of the Creator and the Redeemer, the unique and sufficient value of Jesus for redemption and revelation, the vital tie between morals and faith, and the secure future assured to the church of God².'

¹ *Expositor*, vol. vii. (seventh series), p. 487.

² *Encyc. Bib.* p. 5081.

5. Titus and Crete.

We may then with a good deal of confidence accept these letters as really written by S. Paul to Timothy and Titus respectively, and use the evidence so supplied in the elucidation of their lives. The epistle to Titus brings for the first time clearly to light the existence of a Christian church in Crete. There were Cretans among those who listened to the apostolic preaching in Jerusalem on the Day of Pentecost (Acts ii. 2), and S. Paul, on his voyage to Rome, was delayed for several days or weeks in a Cretan harbour (Acts xxvii. 8), but as a prisoner he is not likely to have had much opportunity for preaching. However, his interest in the inhabitants of the island had been awakened, and after his release from his first imprisonment, Crete was one of the places which he determined to visit. Titus, whom we have not heard of since his wise management of the Corinthian trouble, was chosen as his companion for this journey, and when S. Paul himself was obliged to leave the island, Titus remained behind to consolidate the Cretan churches and appoint their clergy. Feeling that for such an important commission detailed and written direction should supplement his verbal instructions, S. Paul sends the epistle to Titus towards the end of A.D. 65, when he is making his way through Macedonia to Nicopolis in Western Greece, there to spend the winter. It is also a commendatory epistle for Apollos and Zenas (iii. 13), who were the bearers of it. Recent researches have brought to light the astonishing fact that Crete had a time of wonderful splendour before the dawn of historical civilization. Why in the Augustan age it should have sunk to the position of a backward and somnolent barbarous island is not quite clear. Its splendid position and accessibility in the centre of the Mediterranean would seem to preclude such a fate, but the fact remains that it never played any great part in the Roman Empire, and its people were looked upon with aversion and contempt. That this was so is clearly recognised by S. Paul, but it did not seem to him a reason why the Cretans should not share in the blessing of the gospel. We cannot say with certainty that he planted the church in Crete. That may have been done by Jewish converts before his visit, but he certainly fostered and developed it to a point which has enabled it to weather the storms of time and not to succumb even to centuries of Mohammedan persecution. In the Church History of Eusebius we get an interesting glimpse of the Cretan church towards the close of the second century. He says that Dionysius, bishop of Corinth, 'writing to the church in Gortyna together with the other dioceses of Crete, commends their bishop Philip because of the many acts of fortitude which are witnessed as performed by the church under him, and he warns them to be on their guard against the aberrations of heretics.' This Philip of Gortyna wrote an elaborate work against Marcion. Another of Dionysius' letters is addressed to the Cnossians—Cnossus was the capital of Crete—in which he exhorts Pinytus bishop of the diocese not to lay upon the brethren a grievous burden in regard to charity but to have regard to the weakness of the multitude.' We do not know what this means, but it looks as though Pinytus had been a strenuous advocate of celibacy, pressing to the

utmost S. Paul's teaching in 1 Cor. vii. 29—35. His answer to Dionysius was somewhat sharp. Pinytus replying to this epistle admires and commends Dionysius, but exhorts him in turn to impart at the same time more solid sustenance, and to feed his people when he writes again with more advanced teaching, that they might not be fed continually on these milky doctrines and imperceptibly grow old under a training calculated for children. In this epistle also, Pinytus' orthodoxy in the faith and his care for the welfare of those placed under him, his learning and his comprehension of divine things, are revealed as in a most perfect image¹. From these two passages we learn that the church of Crete was fully organised in the second century. It is a long time before it again emerges into the light of history. It sent no representative to the Nicene Council², and it is not till the end of the seventh century that we have mention of another of its great teachers, Andrew, archbishop of Crete. He was well known as a writer in his own day, and some of his works survive. A bishop from Phoenix (Acts xxvii. 12) appears at the second council of Nicæa (A.D. 787). The church of the island was 'cast down but not destroyed' by the Mohammedan conquest, and now that the Turkish government has been removed, we may hope that a brighter day is dawning for it. The memory of S. Titus has always been venerated, and the cathedral church of Candia is dedicated to him. From an interesting report furnished to the British and Foreign Bible Society in 1909, we learn that the population is now practically all Christian, the Mohammedans having left the island. It 'may be estimated roughly at 300,000, mostly very poor and a considerable portion illiterate.... A great feature of the country is the large number of small wayside churches, the scenery never being without one or more in conspicuous positions.... We found a friendly welcome at the quaint old-world monastery of Rustica, where the Hegoumenos (i.e. abbot) and ten stalwart monks remembered my former visit. It was pleasant and quite touching to see with what delight and gratitude they received the little store of Scriptures we had provided for them.... Among the mountains and valleys of Crete, thickly scattered with hamlets and villages, where the peasantry, poor, ignorant and untaught, live out their remote lives, which are rarely touched by finer ideals than the winning of food for their daily needs, we found abundant evidence that the colporteur will be a welcome guest and find ready acceptance for the Word of Eternal Life.'

Titus appears to have left Crete in the same year as he received S. Paul's letter, and to have joined the apostle at Nicopolis in accordance with his instructions. With his mission to Dalmatia (2 Tim. iv. 10) he passes from the scene, but we may believe that this vigorous and capable evangelist was as successful on this last mission as he had been on previous ones, for at Salona in Dalmatia a Christian cemetery has been found which dates back to the second century, and the wealth of inscriptions which have been discovered

¹ Euseb. *Hist. Eccl.* iv. 23.

² Socrates (*H. E.* vii.) relates the conversion of a great number of Jews in the island in the fifth century.

reveals a considerable amount of Christianity in Dalmatia. (Harnack, *Expansion*, II. 238.) According to later tradition, Titus returned to Crete and died as bishop of Gortyna.

6. The Second Epistle to Timothy.

We must now return to Timothy. He was still young for such an important charge as the episcopal oversight of the church of Ephesus, and there is in S. Paul's instructions to him a note of anxiety which we do not find in the case of Titus. Yet the tone of affection is still stronger, and between the two epistles there has been evidently one more period of delightful intercourse, brought to an end by the seizure of the apostle by the imperial officers, amid his disciple's passionate tears. There follows the weary imprisonment at Rome, during which S. Paul's strongest desire is for the companionship of his beloved son in the faith; but his own sufferings do not cause him to neglect the interests of the church, and the second letter to Timothy is, like the first, full of instructions as to his discharge of the office entrusted to him, with however more frequent personal references. Above all, Timothy is to come to him at Rome. This he did, we may believe, at considerable personal risk, and he was even arrested on suspicion of complicity in the same crime, but the evidence against him not being complete he was set at liberty. This seems the most natural interpretation of a note in the epistle to the Hebrews (xiii. 23). Meanwhile the great tragedy of the apostle's martyrdom had taken place. That his two best loved friends, Luke and Timothy, should have been with him to the end, must have been the greatest possible alleviation of his sufferings.

The life of Timothy is a study in discipleship. S. Paul knew well the weaknesses of the Eurasian character, but instead of indulging in cheap sneers he set himself deliberately to elicit the best of which it was capable, and that he was aware could be done by means of a personal influence. There are some men, like S. Paul himself, who can direct their lives for themselves in the light of great principles, but these are comparatively few. The majority require personal example and living guidance. This is that need to which God Himself has responded in the Incarnation—the element of hero-worship which appeals so strongly to the young—and S. Paul would allow no fear of apparent egotism to prevent him from granting it its full play: 'Be ye imitators of me, even as I am of Christ.' So he lent himself to the natural attraction which he felt for this bright open-hearted boy, and poured out upon him a wealth of affection which all through his life was abundantly returned. Yet he was not insensible to the dangers which commonly accompany this sort of affection when it is felt by an older man for a younger one. He never allowed it to become an end in itself, but lifted it up always into the region of service to man and devotion to God. He knew both how to praise generously and to rebuke fearlessly; above all he kept his affection for Timothy pure and true by continual intercession for him (2 Tim. i. 3). Thus this charming character, which might so easily have been shipwrecked,

gradually emerges into a position of strength and security through trial and failure, through trust and sacrifice. It was no easy standard that his master exacted of Timothy. The apostle's love was to him far more a discipline than an indulgence.

Love was given,
Encouraged, sanctioned chiefly for this end;
For this the passion to excess was driven;
That self might be annulled, its bondage prove
The fetters of a dream opposed to love.

And so we catch one last glimpse of Timothy at the moment when his love was to have its last and strongest trial—the martyrdom of his life-long father and friend—and we know that it will not fail.

Unlike Crete, the followers of the church of Ephesus do not form a backwater but belong to the general stream of church history. It was the headquarters of that Anatolian Christianity which played the largest part of all in the first ages, and which by the close of the third century had won to itself a majority of the inhabitants of what we now call Asia Minor. In spite of the Turk it still maintains a struggling life, though Ephesus itself is no longer a city. Its imperishable claim upon our gratitude lies in those 'works and toil and patience' which it largely owed to its first bishop, and if a generation later it could be accused of having left its first love, this was perhaps because it had then lost the gentle guidance of him who, as long as he lived, kept pure the lessons and maintained the faith of the glorious apostle of the Gentiles.

THE FIRST EPISTLE TO TIMOTHY

I

I. 1, 2 *Salutation*

1 Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope;
2 unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

1 S. Paul begins, as always in his epistles, with his apostolic greeting, which is much more than a mere formula, since it carries with it his authority as one of those included (though not present at the time) in the charge 'even as the Father hath sent me, I also send you.' The apostles were commissioned to carry on Christ's work, not to begin a new work of their own. The commandment of God had come to him from his mother's womb (Gal. i. 15); the commission of Christ at the time of his conversion (Acts xxvi. 16—18), and again in Jerusalem (Acts xxii. 17—21): and it was sealed by the Holy Spirit speaking in the Church (Acts xiii. 1—3). The expression *God our Saviour* is a new one in S. Paul's writings; it is found six times in the Pastoral Epistles, but nowhere else in N.T. except in the Magnificat (Luke i. 47, *God my Saviour*) and Jude 25, but it is common in the O.T. It is important to remember that the Father equally with the Son is our Saviour. Christ in us is *our hope* (Col. i. 27)—i.e. the life of Christ, 'implanted' in us by Baptism, and nourished by prayer and sacrament, is alone 'able to save our souls' (Jas. i. 21). So S. Polycarp in his epistle (ch. 8) writes: 'Let us therefore persevere in our hope and the earnest of our righteousness, who is Jesus Christ.' The introduction has shown us with what good right S. Paul might speak of Timothy as his genuine spiritual offspring, one whom he had himself 'begotten,' as he did Onesimus, (Philemon 10) in faith; on him he invokes not only God's grace and peace, the two most necessary things for Christian life (see the rubric at Mattins in the Book of Common Prayer: 'Then shall follow three collects; the first of the day...the second for

peace, the third for grace to live well'), as he does in all his epistles; but also God's mercy, and this is a tender personal touch which is reserved for the letters to Timothy alone. Grace means originally *favour* and here of course the free favour of God, but it is difficult to believe that it is not already passing into its theological signification of that which in Christians is the result of God's favour, viz. that *Divine assistance which enables us to keep God's commandments and abide in His love*. It was one of our earliest lessons: 'My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve Him without His special grace, which thou must learn at all times to call for by diligent prayer.' (For a full discussion of the meanings of the word see Dr Armitage Robinson's *Commentary on Ephesians*, pp. 221—228.) *Mercy*: the Greek word is generally the translation of a Hebrew word very characteristic of the Psalms, and thus it would have to a Jew a much greater fullness of meaning than in ordinary Greek. It was that 'loving kindness' of God which had brought the nation and its members into covenant with Himself (see Kirkpatrick on Psalms, App. 1), and was transferred with still greater content to the Christian Church and to its individual members. *Peace* is the state of salvation which results from God's grace and mercy. 'In Peace' is a favourite inscription on the early Christian tombs. 'It is in the epistles of S. Paul that the mystery of the Risen Lord's salutation grows for us to a perfection of gladness that makes words wonderful and transcends words. By His victory the Lord brought new significance and power for us into the two most ordinary salutations of daily converse.' (C. G. in *Cowley Evangelist*, Jan. 1915.)

The intimate union of *God our Father and Christ Jesus our Lord* as the joint source of blessing is a much more emphatic testimony to Christ's Divine nature than any formal statement could be. Similarly in the epistles to the Thessalonians S. Paul twice combines God the Father and Christ as the subject of a singular verb (1 Thess. iii. 2; 2 Thess. ii. 16, 17)—a point which is necessarily missed in the English versions.

3—20 *S. Paul's purpose in leaving Timothy at Ephesus*

The main subject of the epistle is the Pastorate of Souls, and S. Paul begins with instructions to Timothy himself, as being certainly in some sense of the words chief pastor at Ephesus.

'I left you at Ephesus,' he says, 'for the purpose of repressing false doctrine, which issues in depravity of life' (vv. 3—11). Then follows a digression in which S. Paul expresses his own thanksgiving for having been called to the apostolate, thus intimating to Timothy the high privilege of his admission to a similar office (vv. 12—17). Finally he returns to the purpose of Timothy's mission, emphasizing

once more the inseparable connexion of *faith and morals* (vv. 18—20). This last point is a recurring note of the epistle.

Since our only knowledge of this part of S. Paul's life is derived from these epistles, we have no record of this journey into Macedonia, but Lightfoot by combining the notices in the three letters has sketched the probable course of the apostolic travels during the last three or four years of his life. He considers that there was

- (i) a visit to the East, probably brief, according to the intention expressed to the Philippians and Philemon ;
- (ii) the fulfilment of his long-cherished purpose of preaching in Spain and the West ; and
- (iii) a return to the East. (*Biblical Essays*, p. 430.)

It is with the last of these journeys that we have to do at present. 'From Ephesus the apostle turned northward into Macedonia. At the same time he left Timothy behind to preside over the Church there in his absence' (ib. p. 434). Shortly after doing so he writes this letter to repeat and enforce the instructions which he had no doubt already given by word of mouth.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not
4 to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a ¹dispensation of God which is in faith ; *so do*
5 *I now*. But the end of the charge is love out of a pure heart
6 and a good conscience and faith unfeigned : from which things some having ²swerved have turned aside unto vain
7 talking ; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently
8 affirm. But we know that the law is good, if a man use it
9 lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for ³murderers of fathers
10 and ³murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary
11 to the ⁴sound ⁵doctrine ; according to the gospel of the glory of the blessed God, which was committed to my trust.

¹ Or, *stewardship*

² Gr. *missed the mark*.

³ Or, *smiters*

⁴ Gr. *healthful*.

⁵ Or, *teaching*

3 There is throughout a certain note of anxiety, as was natural when one so young was entrusted with such an important charge.

There was already a considerable body of clergy at Ephesus, most of whom must have been older than Timothy himself (Acts xx. 17). So Timothy had shown great reluctance in accepting the charge, and it had been necessary for S. Paul to *beseech* him to stay there and to continue to do so. (The grammar is incomplete, but is rightly filled up in R.V.—‘besought’ however of A.V. is better than ‘exhorted’ of R.V., nor is ‘tarry’ an improvement on ‘abide still’—what the verb means is that Timothy was to *stay on* in Ephesus while S. Paul continued his journey.) The first object of his charge was to preserve the faith uncontaminated; for already there were *some* among the Christian body, as S. Paul had foreseen (Acts xx. 30), who had begun to *teach a different doctrine* (cf. vi. 3). The word is found only in these two places and seems to have been invented by S. Paul. It is repeated by S. Ignatius in the epistle to Polycarp, 3: ‘Let not those who seem to be plausible and yet *teach strange doctrine* dismay thee.’ This is one of the many warnings in N.T. that the faith once for all delivered to the saints (Jude 3; cf. Gal. i. 6) cannot be changed. It needs no doubt a certain amount of restating from age to age to enable it to be apprehended by the changing minds of men, but anything that amounts to substantial alteration must be a departure from the truth. Hence the need of careful study of the records of the faith, as contained mainly in the N.T., but also in the Creeds and other 4 writings of the early Church. *Neither to give attention to fables*—i.e. no doubt Rabbinical fables, as in Titus i. 14. The Judaic character of the heresy denounced in these epistles is not open to question. Whether it was also already Gnostic in character, as it had certainly become by the time of the Ignatian epistles (A.D. 110—117), is doubtful. Cf. Hort’s *Judaistic Christianity*, ch. vii. *And endless genealogies*. Philo, the Alexandrian Jew, found in the genealogies of the Old Testament a whole system of psychology, the names with him representing the various attributes of the soul. To S. Paul it is a sufficient condemnation of these speculations that they are unpractical—i.e. they serve no moral or spiritual end; and that is a test which in India we may well apply to the infinite subtleties of the Oriental mind. Do they tend to make us better men? Do they not rather *minister questionings*, supply an ever fresh brood of new speculations, which branch out again into others until all healthy relation to life has been left behind¹?

¹ Father Nehemiah Goreh, who was himself a learned Indian pandit, says, ‘Want of commonsense is the great characteristic of the learned men of India..... It is said that a king made over his boy to a renowned astrologer to instruct him in the science by which men are enabled to know future events and hidden things. The Pandit fully instructed the boy therein and brought him to the king. The king, to test his son’s proficiency in that science, hid a golden ring with a diamond in it within his fist, and asked the boy to tell him what it was that he held in his hand. The boy began to describe it. It was something of a round shape, said he. It had a hole; there was metal and stone also in it. All this description applied to what the king held in his hand. But tell, my boy, said the king, what it is. He

What is really needed is something which shall contribute to our grasp of *God's dispensation* for man's salvation *which is in the sphere of faith*. (*Dispensation* is the reading which, with all the best authorities, the R.V. has substituted for the very similar Greek word which means 'edifying.') 'Neither doth God take away life, but deviseth means, that he that is banished be not an outcast from him'—2 Sam. xiv. 14 (R.V.). The means that He deviseth is the Incarnation of the Word, and S. Paul, like S. John (1 John ii. 23; 2 John 9, R.V.), warns us that all teaching which does not begin from and end in the Incarnation is profitless; this is the *dispensation*, and the clergy are 'dispensers' of the mysteries of God (1 Cor. iv. 1)—i.e. their work is to minister those sacraments and other means of grace which have justly been called the extension of the Incarnation. When a priest is ordained these words form part of his charge—'Be thou a faithful Dispenser of the Word of 5 God and of his holy Sacraments.' But the end of the charge which I have given thee is love. Where love is, charges and commands cease; if you have the true love of the pastor for his flock, you will not need a command from me to do the things that love itself will prompt, and to greater things also it will compel you.

'Serene will be our days and bright
And happy will our nature be,
When love is an unerring light
And joy its own security.'

Wordsworth: *Ode to Duty*.

S. Augustine takes *the charge* as meaning practically the whole law, and *the end* in its philosophical sense of 'aim' or 'purpose'; and from this point of view he has some interesting remarks. 'Thus the end of every commandment is charity, that is, every commandment has love for its aim. But whatever is done through fear or punishment or for some other carnal motive and has not for its motive that love which the Spirit of God sheds abroad in the heart is not done as it ought to be done, however it may appear to men. For this love embraces both the love of God and the love of our neighbour, and "on these two commandments hang all the law and the prophets"; we may add the gospel and the apostles. For it is from these that we hear this voice: "The end of the commandment is Charity" and "God is Love." (*Enchiridion*, ch. 21.) But more probably *the charge* is the substance of *that thou mightest charge* in v. 3; and *the end* is the result—that in which a course of things finds its result and culmination. 'The philosophical sense "purpose" is not natural in N.T.' (Hort on 1 Peter i. 9), and is not found

said it was a Chakki (a mill)! The king became angry with the Pandit, and asked him what sort of instruction he had given to the boy. He said, Sire, he told you everything accurately as far as could be known by the science, but what can I do if he had not the common sense to know that a mill could not be held in a fist?' ('The Philosophical Systems of the Hindus,' *Indian Church Quarterly Review*, vol. iv.)

elsewhere. So that the meaning is, 'There will be no further need of commanding when you see that love is inspiring their actions.' But love as we see it in the world is always oscillating between self-indulgence and self-sacrifice, and therefore Christian love must perpetually subject itself to the test whether it issues from *a pure heart and a good conscience and faith unfeigned*. The *pure heart* is the single-minded intention to serve God (Matth. v. 8) and the *good conscience* is the result of watchfulness against particular sins (Acts xxiv. 16); *faith* must be *without hypocrisy* (so this word is translated in Romans xii. 7 and Jas. iii. 17). The love which has not its root in faith is at best 'earthly,' and in danger of becoming 'sensual' and 'devilish' too; the love which springs from faith looks at the soul rather than the body, and the soul as it may become rather than as it now is. 'Imitate good men,' says S. Augustine, 'endure bad men, love all: for however bad a man may be to-day, you know not what he will be to-morrow.' (*De Catechizandis Rudibus* c. 55, a beautiful treatise which has this verse for its text.)

- 6 Instead however of aiming at these things, there are *some* who by *missing them have turned away* from their true goal—doubled back,
 7 as it were, on their conversion—so as to pursue empty talk, *in their desire* to pose as *doctors of the Jewish law*—the title is applied by S. Luke to Gamaliel (Acts v. 34)—while *they do not understand either the things that they say*—i.e. their own assertions,—nor yet the subjects *concerning which they make such emphatic statements*. These would-be Christian Gamaliels are both insincere and misguided, making up by the confidence of their assertions for the emptiness of their teaching. They also misconceive the purpose of the Jewish law, which is not intended by forced interpretations to be made an external rule for the Christian living under the inward influence of the Holy Spirit, but rather it is in its literal sense a guard
 8 *against immorality* in those who are disposed to evil. Used thus in accordance with its true design, *the Mosaic law is good*; we use
 9 it lawfully then, and only then, when we know that *for a righteous man law is not enacted*—in him conscience with its inner spiritual prompting takes the place of law with its mass of external regulations and restraints—but *for men lawless and insubordinate*, rejecting all authority but their own; *impious and sinful*, wilfully ignoring God
 10 and His commands; *unholy and profane*, despising and mocking at religion; *beaters of fathers and mothers*, so lost to all natural affection and reverence that they will even strike their own parents (the word from which these are derived properly means 'to strike' and not 'to kill'—in the Roman Republic the offence of striking a father was punishable by death); *murderers, fornicators, sodomites, men-sellers*—i.e. kidnapping and selling people into slavery (Ex. xxi. 16, Deut. xxiv. 7)—*liars, perjurers, and men who do whatever else is repugnant to the healthy teaching*—i.e. the sound moral principles of the Christian religion.

This important passage indicates two essential characteristics of

Christianity. It inherited from Judaism, and developed to a still higher point, its clear moral ideal. This is where the religions of India fail, as those of the Greeks and Romans failed: there are things permitted and even enjoined by them which a healthy conscience rejects; but no one has ever been able to point out anything in Christianity which jars upon the natural conscience, when it is instructed and elevated to its highest point. The other characteristic is one wherein Christianity differs not only from Hinduism and Mahomedanism, but from Judaism itself. Those religions content themselves on the whole with enforcing an external discipline. Pharisaic 'righteousness,' the Hindu caste-system, the precepts of the Koran, are so many rules and regulations for the outer man, which do not necessarily touch the inner core of motive and character. (See Matth. xxiii. 23—33.) A recent writer on Morocco says, 'The great blot on the creed of Islam is that precept and practice are not expected to go together, except as regards the ritual, so that a man may be notoriously wicked yet esteemed religious, having his blessing sought as that of one who has power with God, without the slightest sense of incongruity. The position of things was very well put to me one day by a Moor in Fez, who remarked,—“Do you want to know what our religion is? We purify ourselves with water while we contemplate adultery; we go to the mosque to pray and as we do so we think how best to cheat our neighbours; we give alms at the door, and go back to our shop to rob; we read our Korans, and go out to commit unmentionable sins; we fast and go on pilgrimages, and yet we lie and kill.” An indictment like this from native lips is stronger than anything an outsider could say, and I need only add that as often as I have repeated it to Moorish friends it has received their endorsement. Yet it must not be inferred that all Moors are bad or hypocritical...but when the effect of their religion upon their characters is considered, it is seen to be a curse and not a blessing.' (Budgett Meakin, *The Moors*, p. 236.)

In the Hindu Sacred Books many excellent moral precepts are to be found; at the same time, owing to their pantheistic tendency, there is a strong strain of scepticism as to whether there is any real difference between good and evil. The character of their deities is sometimes most immoral. This is the kind of ritualism which S. Paul was determined should not creep in, as it has often tried to creep in, to the Christian church—observance of religious ceremonies without a holy life. Cf. Gore, *Bampton Lectures*, pp. 206, 207. St Paul must have been very familiar with that corruption of pagan life by which religion, instead of being a check on immorality, actually encouraged and stimulated it. He had lived in Corinth where was a temple dedicated to Aphrodite which had a thousand prostitutes in its service. A similar perversion of religion to immoral purposes is to be seen in some parts of India, and the Section of the Penal Code which deals with obscene representations makes these exceptions. 'This section does not extend to any representation or sculpture, engraved, painted,

or otherwise represented on or in any temple, or any car used for the conveyance of idols, or kept or used for any religious purpose.' The permission of concubinage in the Koran and the example of Muhammad have a similar tendency among Musalmans. Even where there is no incentive to evil, the pantheistic spirit of Indian religion tends to do away with moral distinctions; and though there are excellent precepts to be found in the Sacred Books of the East the moral motive power is on the whole wanting. Even in the Jewish religion there was a tendency, always strongly opposed by the prophets, to make religiosity take the place of morals (Is. i. 10—15, etc.). S. Paul is determined that there shall be no opening for this kind of corruption in Christianity: its doctrine must be entirely 'healthful,' i.e. in accordance with sound morals, and its worship is only acceptable when the hands lifted up to God in prayer are holy (ii. 8).

Christianity lays the whole stress on the religion of the heart. 'My son, give me thine heart.' It asks what we are, not what we do: or rather, it only asks what we do as a test of what we are. Though morality is not the whole of religion, no religion can be true which does not promote sound morality, and that in a deeper region than mere external conduct.

It is a solemn thought that amidst this appalling list of vices, lying and perjury find a place—sins that are sometimes treated far too lightly.

11 What then is the teaching which is really *healthy*? That which is according to the gospel of the glory of the blessed God, with which I, even I, was entrusted. The glory of God is for us 'the revelation of the manifold perfection of God, as man can apprehend it' (Westcott), and the gospel teaches us that this must be our guide into fuller and fuller understanding of moral and spiritual truth. The gospel is of course not the written gospel but the preaching of Christ: it is Christ who makes known to us the nature and character of God. 'No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him' (Matth. xi. 27). There is thus this inseparable connexion between true doctrine and sound morals. Morality is not a utilitarian estimate of what is good for society, but a reflex of the revealed character of God. Love, truth and purity are good things because God is loving, true and pure. But this *glory of God* is made known to us through Christ who is 'the brightness of his glory'; it is not made known to us by Nature, which only tells us of 'his eternal power and Godhead' (Rom. i. 20), and it is very imperfectly made known to us by the human conscience apart from Christ; though Christ sums up in Himself all that is best in the conscience of men. Thus the sound morals must rest on true religion, and whenever

¹ 'Salvation is more than the soul's safety; it is the perfectly restored health and vigour of body, soul and spirit. It is complete only when life is complete, when our life is what God meant all human life to be. It is the harmony of our life with the eternal mind of God; the final accomplishment of His eternal purpose.'

morals are not based on religion they will be either unsound or at the best imperfect and transitory. The word *blessed* is frequently translated 'happy' in the N.T., and that is more nearly its meaning. God is 'happy' Himself, and He wishes all His children to be 'happy' through purity and truth.

12 I thank him that ¹enabled me, *even* Christ Jesus our
 Lord, for that he counted me faithful, appointing me to *his*
 13 service; though I was before a blasphemer, and a persecutor,
 and injurious: howbeit I obtained mercy, because I did it
 14 ignorantly in unbelief; and the grace of our Lord abounded
 exceedingly with faith and love which is in Christ Jesus.
 15 Faithful is the saying, and worthy of all acceptation, that
 Christ Jesus came into the world to save sinners; of whom
 16 I am chief; howbeit for this cause I obtained mercy, that in
 me as chief might Jesus Christ shew forth all his longsuffering,
 for an ensample of them which should hereafter believe on
 17 him unto eternal life. Now unto the King ²eternal, in-
 corruptible, invisible, the only God, *be* honour and glory
³for ever and ever. Amen.

¹ Some ancient authorities read *enableth*.

² Gr. of the ages.

³ Gr. unto the ages of the ages.

12—17 The mention of the gospel sends S. Paul off into a digression of almost lyrical rapture that 'such a one as I'—that is the force of this 'I' which in the Greek comes most emphatically at the end of the sentence—should have been entrusted with the privilege of
 12 proclaiming the good news of God. *Thankful I am*, he cries, *to Him who put power into me*, namely to Christ Jesus our Lord, *that He counted me faithful*—the qualification for a minister of Christ is not skilfulness or knowledge but faithfulness (1 Cor. iv. 2), single-hearted devotion to the interests of his master—in that *He appointed*
 13 *me unto service* though *I was aforetime a blasphemer*—it probably means a reviler of Christ, Acts xxvi. 9, 11—and *a persecutor and injurious*. The last word would be best translated, if the term could be allowed, 'a bully'—one who not only illtreats others but does so with the insolence of superior strength. Cf. Acts viii. 3, ix. 1. S. Paul's whole heart goes out in thankfulness that he should have been allowed to *serve* the Master whom he had thus insulted and injured. *But yet I obtained mercy because I acted ignorantly*
 14 *in a state of unbelief, and the grace of our Lord was exceedingly abundant together with faith and love which is in Christ Jesus*. It is difficult to see what is exactly meant by this phrase: it may be:
 (i) that the grace of Christ was accompanied by gifts of faith and

love; or (ii) that the grace cooperated with the faith and love which were now found in S. Paul; or more probably (iii) that the grace of Christ, together with the faith and Christian love which he met with at the hands of other believers—such as Ananias and Barnabas—effected his complete conversion. A man's conversion or 'turning' is the work of God (Lam. v. 21), himself (Matth. xviii. 3, R.V.), and others (Acts xxvi. 18; Jas. v. 19, 20), and this verse may imply the operation of all three agencies. S. Paul does not say that his sin committed in ignorance was not sin, but that because it was committed in ignorance it was more readily pardoned than 'presumptuous' sins—sins committed against the light of conscience—in accordance with our Lord's prayer upon the Cross. Both as a Jew and a Christian, S. Paul had lived before God in all good
 15 conscience (Acts xxiii. 1). *Faithful is the word and worthy of all acceptance*—i.e. entitled to the full attention of all humanity—'*Christ Jesus came into the world to save sinners.*' This appears to be a proverbial saying which had become current in the Church: by such pregnant formulæ the way was being gradually prepared for a creed. The most recent investigations tend to show that the oldest form of the Apostles' Creed was current at the end of the first century. Though it does not contain these words, they are practically identical with those which were afterwards embodied in the Nicene Creed: 'Who for us men and for our salvation came down from heaven.' Cf. 1 Cor. xv. 3, 4. *Chief of whom am I.* S. Paul does not say that he was the chief of sinners, but that he is so, and we must not dare to suppose that he is saying in false modesty what he does not feel to be true. The fact is that it is always the characteristic of a true saint to feel himself a real sinner¹. The air in a room seems to be clear, but when it is penetrated by the sunlight it is seen to be full of dust and other impurities: and so as men draw nearer to God, and are penetrated by the light of God (1 John i. 5), they see more clearly their own infirmities, and begin to feel for sin something of the hatred which God feels
 16 for it. *But yet for this cause I obtained mercy that in me as chief,* i.e. more than in any other man, as he feels that he has sinned more than any—*Christ Jesus might display His whole patience, for an outline of the patience which He will display in the case of those who are about to believe on Him in the future unto life eternal.* The apostle feels that the pardoning of such sin as his is such a signal instance of God's patience that nobody can despair in future. God has thus as it were sketched His own character in outline, and though many touches are required to complete the picture, they must all fall within—they cannot surpass—the extreme instance of His pardoning love which He has shown in this case. All the accumulated ages then go to form a perfect picture of the character of God: every saint, every penitent sinner, adds something to the

¹ Cf. Moberly, *Atonement and Personality*, pp. 316—318

completeness of the portrait: much more must every nation have something to contribute to our knowledge of God. The purpose of missionary work is not exhausted in the saving of individual souls: a further purpose is that God may be fully known for what He truly is. For 'a man is God's glory' (1 Cor. xi. 7); and human life in all its 'nations and tribes and peoples and tongues' (Rev. 17 vii. 9) is required to reveal the Divine Life. With his prophetic gaze on such a prospect, S. Paul feels impelled to make an act of praise and thanksgiving to 'the King of the ages.' *Now unto the King of the Ages, God incorruptible, invisible, alone, be (or 'is') honour and glory unto the ages of the ages. Amen*¹.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which ¹went before on thee, that 19 by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made 20 shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

¹ Or, *led the way to thee*

18—20 With this doxology S. Paul concludes his digression, and in the next three verses (18—20) he returns to what he has to say of the purpose for which he has left Timothy at Ephesus. They are in sense, though not in grammar, the conclusion of the sentence begun in v. 3.

18 *This charge I commit unto thee, my child Timothy.* It is not quite clear what is meant by *this charge*; but if we refer to v. 3, it seems to be the power of charging others not to teach false doctrine, the authority to watch over the spiritual interests of the Church of Ephesus. This is *committed* to him as a deposit (cf. 2 Tim. ii. 2) to be faithfully used—*according to the prophecies which went before on thee* (or *led the way to thee*, R.V. margin). What and when were these? Clearly they were some prophetic intimations (cf. iv. 14) marking out Timothy for some position in the Church, but it seems to be a forced interpretation to refer them, as Hort does, to S. Paul's first choice of Timothy for a companion some ten or

¹ 'These letters bring before us a more developed form of worship than we find indicated in the earlier writings of S. Paul. It is still very primitive, but it has grown....In the first epistle we have two grand doxologies, which may be the outcome of the apostle's devotion at the moment, but are quite as likely to be quotations of formulæ well known to Timothy (i. 17, vi. 15, 16). Between these two we have what looks like a portion of a hymn in praise of Jesus Christ, suitable for singing antiphonally (iii. 16; cf. Pliny, *Ep.* x. 96): and also what may be a baptismal exhortation (vi. 12). In the second epistle we have a trace of another liturgical formula (ii. 11—13).' (Plummer in *Expositor's Bible*.)

twelve years before this time. It is much more natural to refer to the immediate past and to suppose that, when S. Paul was in doubt whom to entrust with such a responsible charge as the government of the Ephesian Church, prophecy came to his aid and indicated Timothy, in spite of his youth, and that S. Paul and the presbyters had then laid their hands on him (2 Tim. i. 6) for this purpose. Such had been the procedure in the case of S. Paul himself (Acts xiii. 1—3), and as that was a new departure so was this, and one which seems, much more than the attaching to himself of a young disciple, to call for the interposition of the spirit of prophecy: *that in them*—i.e. wearing these prophecies as it were for thine armour—*thou mayest continue to war the noble warfare*—the article shows how certain phrases were by this time coming into general use among Christians; such are ‘the good contest,’ ‘the race,’ ‘the crown of righteousness’ (2 Tim. iv. 8, 9), ‘the weeping and the gnashing of teeth’ (Matth. viii. 12), ‘the great tribulation’ (Rev. viii. 14); in such expressions the article denotes ‘the vividness with which it had been coloured by the popular imagination’

19 (Westcott, *Some Lessons from the Revised Version*)—*keeping hold of faith as a shield and a good conscience as a breast-plate* (Eph. vi. 14—16); *which latter some thrusting away came to shipwreck* (S. Paul, like most vigorous minds, does not shrink from mixing his metaphors; cf. Shakespeare, ‘To take arms against a sea of troubles’), *in the matter of the faith itself*. Here is the important doctrine whose converse is stated by our Lord Himself in John vii. 17. The most certain means of learning the truth is to do God’s will so far as it is known: the most certain danger of losing the faith (or ‘our faith’—the word may be objective or subjective) is to *thrust aside* the warnings of conscience (‘the expressive word marks the deliberate nature of the act, the wilful violence done to their better nature,’ Ellicott).

20 *Of whom is Hymenæus*. See 2 Tim. ii. 17. His heresy was denial of an actual future resurrection for man on the ground that ‘resurrection (in a spiritual sense) has taken place already,’ which teaching is perhaps referred to here and characterised by S. Paul as ‘blasphemy’—*and Alexander*—four others of the name are mentioned in N.T., two of them at Ephesus, but this one is probably not identical with either—*whom I delivered to Satan in order that they might be disciplined not to blaspheme*. Excommunication was in that age, at any rate in some cases, followed by bodily sufferings (1 Cor. v. 5), just as the gift of the Spirit was frequently followed by miraculous powers; but whether such external consequences follow or not, the excommunication of a guilty person by proper authority is an exercise of that power of ‘retaining’ sins which Christ committed to His apostles (John xx. 23), and through them to the Church for all time; and, being ratified by God, it puts a man back under that ‘power of Satan’ (Acts xxvi. 18) from which he was delivered by Baptism. It is therefore a great deal more

than exclusion from the earthly fellowship of the Church; the excommunicated man is to be unto us 'as an heathen man' (Matth. xvii. 17), because fundamentally he has really become a heathen. And yet there is this important difference, that his state is, in God's intention at least, only a temporary one; it is a 'discipline' whose purpose will be fulfilled by his repentance and restoration. We gather from the present passage that this discipline may be inflicted, not only for grave moral offences as in the case of the Corinthian (1 Cor. v. 1), but also for serious errors of faith, such as would imperil the salvation of other Christians. All this teaching of Holy Scripture is summed up in Article XXXIII. of the Church of England, and its practical application is shown in the first rubric of the Communion Service. For further information on the subject see the excellent article on 'Excommunication' in Smith's *Dictionary of the Bible* (second ed.; or first ed., vol. III. Appendix B).

II

After this introductory chapter, the main body of the epistle (ch. ii. 1—vi. 10) is devoted to the practical measures by which Timothy is to carry out S. Paul's intention in leaving him at Ephesus.

It may be divided into

- (a) The organisation of public worship (ch. ii.).
- (b) The requirement of a high moral standard in the Clergy (ch. iii. 1—13).
- (c) Earnest inculcation of the true faith (ch. iii. 14—iv. 5).
- (d) Attention to his own spiritual life (ch. iv. 6—16).
- (e) Directions as to dealing with several classes of persons (ch. v. 1—vi. 10).

It would indeed have been a matter of the deepest interest had S. Paul now proceeded to give us an account of the public worship which he had organised for the Church at Ephesus; this however was too well known to Timothy to need description, and he only adds a few details. This may be a hint to us not to estimate the value of doctrines or practices of the Church by the space they occupy in the N.T.; their importance is often in inverse proportion to the amount of information which is given about them.

Such an account of the Church's worship is to be found in the works of Justin Martyr; its value is to some extent lessened by the facts that it was written a century later than this epistle, and that since it is addressed to non-Christians the subject is treated with much more reserve than would have been the case if Justin had been writing for his fellow-believers. In spite of this its interest is immense, and when we combine its evidence with that of the Liturgies which have come down to us from very early times, of such writings as the various Church Orders of the third and fourth centuries and the Apostolical Constitutions, and the scattered references in the

Fathers, we can obtain a picture of the ordinary worship of the Church which we may be sure in its main features was instituted by the apostles.

Justin then, who was well acquainted with Ephesus (according to Eusebius, *H.E.* iv. 18, his Dialogue with Trypho took place in that city), thus describes the worship of the Church in his day: 'On the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the Apostles and the writings of the Prophets are read as long as time permits; then, when the reader has ceased, the President verbally gives his admonition and exhortation to the imitation of these good things. Then we all rise together and utter prayers, and, as we before said, when our prayer is ended bread is offered and wine and water and the President in like manner sends up prayers and thanksgivings, according to his power, and the people assent by saying the Amen, and the distribution and the reception of the Eucharistic Elements is made to each and is sent to those not present by the hands of the Deacons.' (Apol. i. 67.)

From this we gather that *the* Service of the Church, then as always, in accordance with our Lord's command, was the Eucharistic Service. The exact form of service was however not yet fixed, and S. Paul's directions in this chapter must be taken as prescribing some of the features which were to find a place in it.

Public Worship: (i) the scope of the prayers

2 I exhort therefore, first of all, ¹that supplications, prayers, 2 intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil 3 and quiet life in all godliness and gravity. This is good and 4 acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the 5 truth. For there is one God, one mediator also between God 6 and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times; 7 whereunto I was appointed a ²preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

¹ Gr. *to make supplications, &c.*

² Gr. *herald.*

1 *Therefore*—in accordance with my intention in placing you at Ephesus to promote the life of the Church—I *exhort* you, as the *first* and the most important of all things, *to make petitions, prayers, supplications, thanksgivings on behalf of all men*; there seems to be

a climax in these different words in the original; prayer begins in the sense of need, goes on to devotion and self-surrender, culminates in childlike confidence and heart-converse with God, which utters itself above all in thanksgiving; and this last, which gives its most distinctive character to the *Eucharist*, has become the name for the whole (cf. 1 Cor. xiv. 16). S. Augustine (*Ep.* 59, al. 149) takes the four words as referring to the four stages of the Communion Service: the *petitions* are the introductory portion of the Service, the *prayers* are the oblation of the altar, together with the vow by which we bind ourselves to remain in Christ, in the unity of the Body, and these culminate in the reception of the Sacrament and the Lord's Prayer; the *supplications* are the blessings of the priests by which they present us to the Divine Mercy, and the conclusion is the *thanksgiving* for so great a Sacrament. So important a place in our devotions is here and elsewhere ascribed
 2 to thanksgiving. *On behalf of kings and all who are in positions of eminence, in order that we may lead a tranquil and quiet life in all godliness and gravity.* S. Paul is not here suggesting that we should pray for the conversion of heathen rulers (though v. 4 shows that it was not excluded from his thought), but that we should ask for them the grace to perform their duty rightly and preserve the peace of the world. We are accustomed to think of grace—except that 'preventient' grace which leads to conversion—as given only within the Christian Church, but it is doubtful whether S. Paul would have endorsed this view. In Rom. xiii. 6 he speaks of a 'priesthood' of law and order as attaching to the emperor and his officers, and it must be remembered that Nero was on the throne both then and when this epistle was written. Seneca represents Nero himself as saying: 'I am chosen to perform on earth the function of the gods, and am the arbiter of life and death to the nations' (*De Clementia*, I. 1). It is a mark of the catholicity of the Church that it thus begins at once to take the world for its province; Josephus tells us (*B. J.* II. 17. 2) that it was because of the refusal of the Jewish high priest to offer sacrifice for the emperor that the war began which ended in the destruction of the Temple. The beginning of our Prayer for the Church Militant is based on this passage.

The word translated *gravity* is a difficult one to express in English. It is a favourite in the Pastoral Epistles, though found also in Philippians iv. 8. 'The word we want is one in which the sense of gravity, and dignity, and of these as inviting reverence, is combined, a word which I fear we may look for long without finding.' (Trench, *Synonyms of N.T.* § 92.) Tertullian (*Præscr.* 43) contrasts the '*gravitas honesta*' of Christians, springing from the fear of God, with the levity of heathen life, and Eusebius (*H.E.* iv. 7) speaks of the Church shining out before the eyes of the world by its gravity, its sincerity, its freedom, its self-restraint and its purity. This gravity is the attitude of men who take a serious, though by no means a gloomy, view of life and its obligations. See Bright,

Some Aspects of Primitive Church Life, pp. 144—146. It is not inconsistent with cheerfulness (Rom. xii. 8). According to Aristotle this 'gravity' or 'dignity' is the mean between arrogance and servility; as those seem sometimes to be the faults between which orientals oscillate, it should be looked for as the special grace of oriental Christians, and the one which would give due balance to the rest of their character¹. This practice of praying for all men is a fine thing in itself, i.e. it approves itself to the moral sense of mankind, and is acceptable before our Saviour God who desires that all men should be saved and should come to the recognition of truth. This great statement of God's will to save every member of the human race is one of the fundamental charters of missionary work. It follows that there is no man in the world so mean and degraded but that he is 'capax Dei'—capable of attaining God. At first sight it would seem from this as though all must necessarily be saved in accordance with the will of God, but the word used is not that which generally indicates a Divine decree (e.g. Luke x. 22, 1 Cor. xii. 11) but that will of God which in the Lord's Prayer we pray to be able to perform; and the Bible from beginning to end is an appeal to that free will of man which must respond to God's will in order to make it effectual in each (cp. Matth. xxiii. 37). Hooker distinguishes between the 'general inclination' of God, which is that all men might be saved, and His 'more private occasioned will' which sometimes determines the contrary, i.e. in cases where the human will is rebellious. (*Ecclesiastical Polity*, Book v. ch. 49, § 3.)

This section should be compared carefully with the concluding portion of S. Clement's First Letter to the Corinthians. 'Thou, Lord and Master, hast given them [our rulers and governors upon the earth] the power of sovereignty through Thine excellent and unspeakable might, that we knowing the glory and honour which Thou hast given them may submit ourselves unto them, in nothing resisting thy will. Grant unto them therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure. For Thou, O heavenly master, King of the ages, givest to the sons of men glory and honour and power over all things that are upon the earth. Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight, that administering in peace and gentleness with godliness the power which Thou hast given them they may obtain Thy favour. O Thou who alone art able to do

¹ Cf. S. Clem. Al. *Strom.* vii. § 35. 'The Christian enjoys a still closer intimacy with God, being at once *serious* and cheerful in everything, serious owing to his thoughts being turned towards heaven, and cheerful, as he reckons up the blessings with which God has enriched our human life.' It was this kind of seriousness for which we are told that Dr Pusey daily prayed (*Liddon's Life of Pusey*, iii. p. 105). Again *Hermas* (*Mand.* ii.) 'Clothe thyself in seriousness wherein is no evil stumbling-block but all things are smooth and cheerful.'

these things, and things far more exceeding good than these for us, we praise Thee through the high-priest and guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations and for ever and ever. Amen.' (ch. 61, Lightfoot's translation.)

- 5 *For there is one God*; the doctrine of the salvability of all mankind is certified, firstly, by the unity of God; if there were many gods they might be unable to save their respective followers, since the aims of one deity might be frustrated by those of another; *one mediator also between God and men, himself man, Christ Jesus*;
- 6 *Who gave himself as a ransom on behalf of all men*: it also follows from the unity of the human race, and consequently of the mediator between the human race and the one God. This is what Hindus find it so hard to believe, that God can have one method of salvation for the whole of mankind. They say, your religion is good for you, and ours for us; but in so doing they surrender all idea of the brotherhood of man, the chief hope for their country and every other. It is *men*, the whole race, that God deals with, and in becoming *man* Christ becomes a member of every nation—consequently there cannot be any necessity for another 'Avatar.' To make distinctions in religion is to perpetuate differences which are superficial, not fundamental; it is to deny that Hindus are *men* in the same sense that Jews or Europeans are. This is the 'wall of separation' which Christ came to break down; and though the Christian Church is still a very imperfect realisation of His idea, its whole history has been a continuous attempt to realise it. Those who would build again the barrier by over emphasizing the principle of nationality and caste are doing a very poor service to their countrymen; they are excluding them from the human brotherhood, and so ultimately from the Divine Fatherhood. 'Who shuts out love shall be from love shut out.'

The word translated *ransom* is only found here in its full form. It means literally—'what is given in exchange for another as the price of his redemption.' It is illustrated by a story told in the Fourth Book of Maccabees of the priest Eleazar, who was put to death with cruel tortures by Antiochus Epiphanes. 'And he being burnt down to the bones and about to expire raised his eyes to God and said, Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by the tortures of fire. Be merciful to thy people and be satisfied with the punishment of me on their account. Let my blood be a purification for them, and take my life *in recompense* for theirs' (4 Macc. vi. 27—29). This suggests one aspect of Christ's Atonement.

The testimony to be borne *in its own seasons*. The grammar is rather awkward, but the meaning is clear; God's universal love, the Mediatorship of Christ, the redemption of the world, were hidden until the gospel times, but now are to be testified as widely as possible. Cf. Eph. i. 9, 10. It is these subtle correspondences of

thought, rather than of language, with S. Paul's acknowledged epistles which produce conviction that this also comes from his mind. See above on i. 12 and ii. 2. *Unto which testimony I was appointed, yes I, a herald and an apostle (it is truth I speak, I lie not), a teacher of nations in the sphere of faith and truth.* Once more he dwells with grateful and loving emphasis on his commission to 'go to the Gentiles' (Gal. ii. 9). The years that had passed had never dimmed the freshness of that living call.

(ii) *The position of men and women*

8 I desire therefore that the men pray in every place, lifting
9 up holy hands, without wrath and ¹disputing. In like manner
that women adorn themselves in modest apparel, with shame-
fastness and sobriety; not with braided hair, and gold or
10 pearls or costly raiment; but (which becometh women
11 professing godliness) through good works. Let a woman learn
12 in quietness with all subjection. But I permit not a woman
to teach, nor to have dominion over a man, but to be in
13 quietness. For Adam was first formed, then Eve; and Adam
14 was not beguiled, but the woman being beguiled hath fallen
15 into transgression: but she shall be saved through ²the
childbearing, if they continue in faith and love and sancti-
fication with sobriety.

3 ³Faithful is the saying.

¹ Or, *doubting*

² Or, *her childbearing*

³ Some connect the words *Faithful is the saying* with the preceding paragraph.

8 After this one injunction regarding the matter, the apostle proceeds to deal with the manner of public prayers. *I desire (or decree) therefore that the men pray in every place of prayer, lifting up holy hands apart from all wrath and questioning.* For public prayers the custom of the early Church was more often to stand than to kneel, and on Sundays and during the Easter season kneeling was actually forbidden, though in private prayer it was probably the most common posture (Acts vii. 60, ix. 40, xx. 36, xxi. 5). With the standing posture was combined the lifting up of the hands, not however with the passionate gesture which was common among pagans, but quietly and modestly (according to Tertullian, *De Oratione*, 11 and 13) and with the palms turned upwards in remembrance of the attitude of Christ on the Cross. The same writer, in his rhetorical fashion, says that the Jews dare not pray in this way lest they should display to God their hands 'eternally imbued with the blood of the prophets and of the Lord Himself,' and this illustrates the mention

of holy hands here: cf. Jas. iv. 8. Penitence is the first condition of prayer. 'If I incline unto wickedness with mine heart, the Lord will not hear me' (Psalm lxvi. 16). 'Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands unto Him.' (S. Clem. Rom. *Ep.* i. 29.) Another condition of acceptable prayer is that it should be *apart from wrath*, for 'if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (Matth. vi. 15). This caution was specially needed for Christians surrounded by a pagan society, which would constantly subject them to slights and insults, if not to actual persecution. See S. Ignatius in his letter to this same Ephesian Church, ch. 10: 'And pray ye also without ceasing for the rest of mankind, for there is in them a hope of repentance, that they may find God. Therefore permit them to take lessons at least from your works. Against their outbursts of wrath be ye meek; against their proud words be ye humble; against their railings set ye your prayers; against their errors be ye steadfast in the faith; against their fierceness be ye gentle and be not zealous to imitate them by requital; let us show ourselves their brothers by our forbearance.' With regard to the third condition of acceptable prayer mentioned here there is a doubt whether it means inward questioning or discussions with others. Lightfoot (on Phil. ii. 14) thinks 'there is no reason for denying it this second meaning' in this place; but such discussions could hardly find place at the time of service, and the former meaning seems far more suitable. See Mark xi. 24; Jas. i. 6, 7. We should thus have laid down here the same conditions of communion with God as are mentioned in the English Book of Common Prayer. 'Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life following the commandments of God, and walking from henceforth in His
9 holy ways; draw near with faith.' In *like manner* I desire that
10 *women* when they come to prayers *should adorn themselves in decorous dress with modesty and restraint, not in the way of plaitings of the hair, and gold or pearls or expensive clothing, but, in the manner which is becoming for women whose profession is devotion to God, by means of good works.*

S. Paul's somewhat depreciatory tone about women, both here and in the epistle to the Corinthians (1 Cor. xi., xiv.), is due probably to the excesses of idolatry which he saw around him. Ephesus was devoted to the worship of Artemis, Corinth to that of Aphrodite; and Artemis of Ephesus was not the 'Queen and huntress, chaste and fair' of Greek legend, but very much the reverse, being a Syrian deity with many breasts which represented the reproductiveness of Nature. Her worship was carried on with the wildest orgies, and sometimes with the utter abandonment of shame: and to these rites the women lent themselves even more readily than the men. Here is Plutarch's description of a lady who was both loved and revered by her son, Alexander the Great. 'Olympias, zealously affecting these fanatical

and enthusiastic inspirations, to perform them with more barbaric dread, was wont in the dances proper to those ceremonies to have great tame serpents about her, which sometimes creeping out of the ivy in the mystic fans, sometimes winding themselves about the sacred spears and the women's chaplets, made a spectacle which men could not look upon without terror.' It was from such materials that the Christian Church had to be built, and even Clement of Alexandria, writing more than a century later, can scarcely conceive of women adorning their persons for any other object than to enhance their wanton attractions (see his *Paidagogos*, III. 2). While therefore the warnings of S. Paul and S. Peter (1 Peter iii. 1-6) have still their value for our own age, they require to be balanced by that new conception of womanhood which Christianity itself has introduced. Had S. Paul lived to see the effects of the mighty reform which he initiated and to know the sweet graciousness of Christian womanhood, it can hardly be supposed that he would have condemned such modest adornment of their persons as is consistent with holy thoughts and aims—though he would still have reprobated in the interests of Christ's poor all luxurious extravagance. (See Cardinal Newman's poem, *My Lady Nature and her Daughters*.) Works of beneficence are the true adornment, and she is most beautiful in the eyes of God who restricts as far as possible her personal expenses in order to help the needy.

- 11 *Let a woman in quietness continue to learn in all submission ;*
 12 *but teaching—in the Church—I do not allow to a woman, nor to govern a man, but I wish her to be in quietness.* The example of Priscilla (Acts xviii. 26) and of Timothy's own mother and grandmother shows that S. Paul would not have forbidden private teaching on the part of women, and in Titus ii. 3 the aged women are to be 'teachers of that which is good.' So in the *Apostolic Constitutions* (III. 6): 'We do not allow women to teach in church, but only to pray and to listen to the teachers.' Cf. Tertullian, *De Virg. Vel.* 9, *Concil. Carth.* iv. Canons 12 and 99. The reasons which S. Paul now gives seem to make this prohibition permanent: they are derived from the order of Creation, and the history of the Fall.
 13 *For Adam first was shaped, Eve next.* So in 1 Cor. xi. 9: 'For neither was the man created for the woman, but the woman for the man.' This would remain true even if, with some of the Fathers, we look upon the first chapters of Genesis as mythical and parabolic, rather than a literal record of facts; for if they are parables, parables are intended to teach something, and this is one of the truths which
 14 S. Paul finds in them. *And Adam was not deceived, but the woman being completely deceived has so become involved in transgression.* The story of the Fall reveals the distinction between the sexes, which in spite of occasional exceptions, is permanent and fundamental; a man's judgment is clearer and sounder than a woman's. The readiness of women to be deceived unfits them for the office of teachers in the Church; this must be taken as a warning to men who are teachers to cultivate and develop their faculty of judgment.

We may however balance this fact by some other considerations,—such as that to a woman was entrusted the early training of our Lord, that four women were brave enough to stand by the cross and only one man, that a woman was the messenger of the Resurrection to apostles—and conclude that there is a very large sphere of religious influence still belonging to women which they must by no means neglect. There have been times in the history of the Church when a woman has moved the men who moved the world, as for instance S. Catharine of Siena; and the Church has always accepted and used
 15 their ministry among those of their own sex. *But she shall be saved through her childbearing, if they*—i.e. the women—*abide in faith and love and sanctification with discretion* (or, *self-discipline*). ‘Unto the woman he said, I will greatly multiply thy sorrow and thy conception...and unto Adam he said...in the sweat of thy face thou shalt eat bread’—Gen. iii. 16—19. God’s punishments are man’s opportunities, and just as the Christian man’s salvation lies in fulfilling meekly the conditions of his curse and taking up his cross of toil (2 Thess. iii. 10—12) so the Christian woman is sanctified by her duties as a mother, perseverance (‘if they *abide*’) in the essential conditions of Christian profession being of course understood. The duties of our state in life have been called ‘an eighth sacrament.’ Cf. Döllinger, *First Age of the Church*, p. 360: ‘If S. Paul forbids women to teach in public, he says that they shall be saved through child-bearing. He means that God has given to them, in place of Christian ministry reserved for men, another office in the Church, in the faithful discharge of which they are to work out their salvation—that of peopling the Church by bearing and training children to be citizens of God’s kingdom on earth. This consecration of family life and maternal duties, exalting and purifying carnal affection and natural tenderness to the dignity of a priestly office in bringing up and forming new members of the Church and heirs of the kingdom, is the side of marriage where its highest and peculiarly Christian ends are realised and its sacramental character is exhibited. Hence it is the true picture of Christ’s Union with the Church, a sanctified and even fruitful marriage wherein He makes her through Baptism the mother of countless children...and thus the intercourse of the sexes—which rightly and religiously used is a continual fountain of blessing, but when misused and unbridled, a source of corruption for whole generations—is placed under the shelter and sanctifying power of an ordinance of grace, and directed to the higher end of preserving and carrying forward the kingdom of God on Earth.’

If there is in this verse any reference to the Incarnation, which some commentators consider to be its primary meaning, it is only a distant echo.

III 1 *Faithful is the saying.* This clause which in A.V. and R.V. is connected with what follows (though in R.V. margin a different connexion is suggested) belongs much more naturally to what pre-

cedes, and so it stands in Westcott and Hort's text. S. Chrysostom says: 'This relates to the present subject, not to what follows respecting the office of a Bishop. For, as it was doubted, he affirms it to be a true saying that fathers may be benefited by the virtue of their children and mothers also, when they have brought them up well....Hear this, ye fathers and mothers, that your bringing up of children shall not lose its reward. This also he says, as he proceeds: *Well reported of for good works, if she have brought up children.* Among other commendations he reckons this one, for it is no light praise to devote to God those children which are given them of God. For if the basis, the foundation which they lay be good, great will be their reward; as great, if they neglect it, will be their punishment.' The obscurity of the expression, *she shall be saved by her childbearing*, is partly explained if we may regard it as a quotation from some current Jewish or Christian writing.

Dr Plummer writes to me: 'I have never been able to accept 'the childbearing' as the true interpretation. It is 'her childbearing.' S. Paul has just spoken of Eve, and no doubt Gen. iii. 16 was in his mind. The normal function of women is to provide for the preservation of the human race, and she must accept this duty—which might have been pure joy had she not fallen, but is now joy mingled with much agony—in *faith and love and consecration with sound judgment.* The thought of our parents naturally makes the apostle think of married life as the ordinary condition of women; childbearing is what woman was created for. For the moment women who never marry are not in his mind. And may not 'saved' mean 'preserved from sin' rather than saved in the theological sense? The woman with a family is free from many temptations to which unmarried women are exposed. Eve would not have been so curious about the forbidden fruit if she had had children to look after. S. Paul is perhaps still thinking how she had been *deceived* and led into *transgression* before she had borne any children. "Sanctified common sense" and self-control might be said to be the special virtue of the good wife and mother. The apostle cannot mean that childbearing is necessary to salvation¹.'

¹ A quotation from a modern novelist, who can hardly have had this passage in mind, may help to elucidate this difficult verse. 'There are women, and even the most accomplished, of whom motherhood is the great enlightener, educator and mystagogue...whenever her mind is untainted and her understanding clear, she may become, on becoming a mother, something of a practical philosopher. The moral is as great as the physical change; the self-decorative sense shrinks to reasonable proportions; she feels that she is part of the protective machinery which nature has designed to preserve man, and that her weapons are tenderness and love, pity and forbearance. She no longer looks for reasons in the past armoury of her wit, but finds them in the resistless logic of the heart; and whatever her creed, she discovers that religion, undefined by doctrine, which is shared by maternity deep down in the scale of ascending life.' (*The Heart of the Dancer*, by P. White.)

III. 1—13 *The requirement of a high moral standard in the clergy: (a) qualification of the 'bishop' (1—7)*

If a man seeketh the office of a ¹bishop, he desireth a good work. The ¹bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; ²no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having *his* children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the ³condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.

¹ Or, overseer

² Or, not quarrelsome over wine

³ Gr. judgement.

The qualifications of curates i.e. of presbyters with cure of souls. That we take to be the meaning of 'bishop' in this passage. That it does not mean a bishop in the modern sense of the word is clear from the fact that the bishop's function—the function of testing, approving and ordaining candidates for the ministry—is still held by S. Paul himself and by S. Timothy as his delegate. It is not so easy to say whether the bishops at this time were identical with the presbyters, or whether they were a class among the presbyters to whom oversight (lit. 'episcopate') was entrusted; nor is it easy to say whether 'the bishop' in this passage means a single person, or a whole class. On the whole it seems most likely that it was a whole class (cf. Acts xx. 17, 28) and that they were very much what we should call parish priests. This chapter, together with Titus i. 3—9, which should be compared with it, is the foundation of all those treatises on the pastoral charge of which the second book of the *Apostolic Constitutions*, S. Ambrose *On the Duties of Ministers*, S. Chrysostom *On the Priesthood*, and S. Gregory *On the Pastoral Charge* are later examples. S. Polycarp also in his epistle to the Philippians has a brief passage which is clearly based upon this. As his letter was written about A.D. 110 (Lightfoot's *Ignatius*, vol. i. p. 30) it has an important bearing upon the authenticity of these Pastoral Epistles, showing that they were already of authority in the Church.

2 *If any man aspires to oversight (or, care of souls) it is a noble work which he desires.* Probably many of the same causes were at work in the early Church as are at work to-day in India to prevent educated converts from offering themselves for the ministry; there

was also the additional danger of persecution, and S. Paul feels it necessary to dwell on the spiritual glory of such a vocation, which ought to outweigh all the counsels of worldly prudence. Nevertheless this must not lead to any lowering of the standard; on the contrary it demands a high one, and the apostle now proceeds to enumerate some of the chief qualifications required. *Therefore*—just because the work is such a noble one—it is necessary that the curate—or ‘he that hath oversight’ (Hort)—be irreproachable—he whose duty it will often be to rebuke others must take care never to give cause for rebuke against himself; no doubt he will often be found fault with, but the question will be, can he in such cases commit his judgement with a good conscience to God (1 Peter ii. 23, iv. 19)?

husband of one wife, i.e. having married, if at all, only once.

Liddon, Ellicott, Alford, Wace (*Speaker's Comm.*), Plummer (*Expositors' Bible*) and Bernard (*Camb. Greek Test.*) all decide that this is the only possible interpretation consistent with (i) the parallel expression ‘wife of one husband’ in ch. v. 9, see note there; (ii) the early Christian Fathers and Councils (most of the quotations are given in full by Watkins, *Holy Matrimony*, pp. 592—619); (iii) the fact that the early Church had not to deal with polygamy, which was forbidden by Roman law, though Josephus (*Ant.* xvii. 1. 2) mentions it as a traditional custom of the Jews, in connexion with Herod who had nine wives, and Justin (*Dial.* 134 and 141) reproaches the Jews with still practising it (cf. Watkins, *ib.* p. 595); (iv) the fact that even Roman Flamens, and other heathen priests, were not allowed to marry more than once (Smith's *Dict. of Greek and Roman Antiquities*, art. ‘Flamen’; S. Jerome, *Ep.* 123, § 8: ‘It is our condemnation if the true faith cannot do for Christ what false ones do for the devil.’)

On the other hand Theodore of Mopsuestia argues against this view, but admits that it was the one taken by the Church; and Theodoret his pupil defended his friend Irenæus, who though twice married had been consecrated bishop of Tyre; he was afterwards deposed by the order of the Emperor.

S. Jerome, as so often, may be quoted on both sides. He defends a Spanish bishop who had married the second time on the ground that his first wife was dead before he became a Christian (*Ep.* 69 *ad Oceanum*), but elsewhere he says ‘a person twice married cannot be enrolled in the ranks of the clergy’ (*c. Jovin.* i. 14) and in several of his epistles (54, 79, 123) he argues passionately against second marriage for women.

Of modern commentators, Calvin, Bengel and Huther (in Meyer's *Comm.*) think the text only forbids contemporaneous polygamy; Hammond and Suicer that it forbids marriage after divorce, and Bishop John Wordsworth (*Ministry of Grace*, p. 215) that it enjoins at least one marriage upon all clergy.

If the present practice of the Church of England can be defended at all it must be on the ground that in this passage S. Paul is stating

an ideal, not prescribing an absolute rule. Thus also the newly-baptized were sometimes ordained, as in the case of S. Ambrose, in spite of the words 'not a novice.' Dr Döllinger who discusses the text most fully in his *Hippolytus and Callistus* (p. 129—139 of the English translation), concludes thus: 'Still it is also quite conceivable that in some Churches, owing to the want of men properly qualified in other ways, it was thought allowable temporarily to set aside the apostle's prohibition, and ordain men who had married again.'

'The pure ideal of marriage, as consisting in the complete and reciprocal surrender of two persons to each other' (Matth. xix. 4 sq.) so as to form 'one flesh'—the ideal which suggests the union of Christ and His Church in Ephesians v. 32—is broken in upon by a second marriage; but the ministers of the Church may be expected to exhibit married life in their own cases according to its original and typical law.' Still the words 'are inconsistent with any Church discipline which does not allow a married clergy.' (Liddon.)

sober (lit. abstemious in the use of wine, but like our word 'sober' it probably means soberminded, not passionate or excitable as in 1 Thess. v. 6, 8, etc.); *discreet* (or *self-restrained*)—having the self-control which comes of discipline; *decorous*—ordering well both his outer and his inner life; *hospitable*—not only caring for but loving strangers; 'the circumstances of the time made private hospitality almost a necessity for travellers' (Westcott). Notice how S. Paul and his large company were entertained 'many days' by Philip, who probably had the oversight of the Church at Cæsarea (Acts xxi. 10)—*apt to teach*—skilful and ready in instructing the flock (Malachi ii. 7); the business of the clergy is to preach to the unconverted, and to teach the converted, that their 'love may abound more and more in 3 knowledge' (Phil. i. 9)—*not quarrelsome over wine* (R.V. margin); *not a striker*; in later times there was a law that if a bishop had to punish, he should not do it with his own hands. (Cf. also *Can. Ap.* 27: 'A bishop, priest or deacon who smites the faithful when they err, or the unbelievers when they commit injury, and desires by such means as this to terrify them, we command to be deposed; for nowhere hath the Lord taught us this, but the contrary. When He Himself was smitten, He smote not again; when He was reviled, He reviled not again; when He suffered, He threatened not')—*but equitable*—ready to listen to reason, forbearing and considerate, instead of acting hastily through passion¹;

¹ iii. 3. The virtue here recommended is a favourite one with S. Paul who mentions it (the noun and the adjective) five times, while it is only found twice besides in N.T. It is thus described by Aristotle (*Rhet.* i. 13): 'To pardon human failings; to look to the law-giver not to the law; to the intention and not to the action; to the whole not to the part; to the character of the actor in the long run and not in the present moment; to remember good rather than evil, and good that one has received rather than the good that one has done; to bear being injured; to wish to settle a matter by words rather than deeds.' It is unfortunate that we have no word in English which exactly translates this peculiarly Christian virtue. It is well discussed by Trench (*Synonyms of N.T.* §44) who notes that it has been

unaggressive—of a peaceful and non-litigious temper—*unavaricious*—for the true sympathy which a priest feels for the wants of others
 4 makes it impossible for him to hoard money for himself—*presiding well over his own house*, including servants or slaves—*having children in subjection with all gravity*—if he have any at all (no article). This implies the joint family system which was the rule then as now in the Oriental countries. ‘Children’ does not necessarily mean young children, since the word is applied to Timothy himself (ch. i. 2, 18) and the sense is that the sons and daughters of clerical households must as they grow up have a sense of what is becoming to
 5 their age and not spend their time in frivolity. *But if any one does not know how to preside over his own house, how will he take charge of God’s Church?* i.e. a local body of Christians. ‘A striking illustration,’ says Hort, ‘of that which is practically taught by many parts of the epistles, that the true ecclesiastical life, and the true Christian life, and the true human life, are all one and the same.’
 6 *Not a neophyte*, lit. one ‘newly planted.’ Baptism is the planting of the Divine seed in the heart of man (Jas. i. 21, R.V. ; 1 Cor. iii. 6): *lest beclouded by pride he fall into a judgement of the devil*. A judgement of the devil, like a snare of the devil (v. 7), must be something effected by Satan, not incurred by him. It means then that the priest who should fall from his vocation would be delivered over in some measure to that power of Satan from which he had escaped by baptism (cf. ch. i. 20 ; Acts xxvi. 18), and probably that Satan would have permission to inflict on him some temporal
 7 judgement (cf. Job i.). *Moreover he must have good testimony from those without*—i.e. from non-Christians—*lest he fall into reproach and so into a snare of the devil*. This interesting provision marks a time when Christians were in a minority. The apostle does not despise the opinion of non-Christians as though they were incapable of forming moral judgements. On the contrary he recognises the innate soundness of the human conscience, in spite of all perversions, and fears that for a cleric to ignore the loss of general respect would induce a moral recklessness which would be a good opportunity for the devil to tempt him to the loss of faith also. Such ‘snares’ or ‘traps’ the devil knows how to set at all times (ch. vi. 9 ; 2 Tim. ii. 26). Satan is thus brought before us as the hunter of souls with a permitted power of inflicting judgement on those who, by indulged sin or want of watchfulness, come under his influence.

It is remarkable how largely the element of self-discipline enters into these qualifications. The candidate for the priesthood must be one who has learnt to keep himself well in hand, able not only to

translated by ‘meekness,’ ‘courtesy,’ ‘clemency,’ ‘softness,’ ‘modesty,’ ‘gentleness,’ ‘patience,’ ‘patient mind,’ ‘moderation’—not one of them satisfactory. Perhaps Matthew Arnold’s ‘sweet reasonableness’ comes nearest to it. It found its highest expression in the words of our Lord on the Cross: ‘Father, forgive them, for they know not what they do.’

repress gross vices but to control natural impulses. There is a prayer of S. Thomas Aquinas often found in Manuals of Devotion in the Thanksgiving after Communion, in which we ask for 'a quieting of all our impulses, fleshly and spiritual.' That is the temper of the Christian priest: he has learnt not to act on impulse, even in cases of sudden provocation, but on principle and in the spirit of charity. Still more remarkable is the apparent absence of anything to indicate the sympathy and compassion which we have rightly learnt to regard as essential qualities of the priest (Heb. v. 2): but *given to hospitality* covers a much larger ground than is conveyed by the words to modern ears. It certainly would not be satisfied by giving dinner parties but implies a very tender commiseration for the poor and all who are in need (Luke xiv. 12—14). Similarly the word translated *gentle* covers a very large field. S. Polycarp draws out its meaning when he writes: 'And the presbyters also must be compassionate, merciful towards all men, turning back the sheep that are gone astray, visiting all the infirm, not neglecting a widow or an orphan or a poor man.'

8—13 (b) *Qualifications of deacons and deaconesses*

8 Deacons in like manner *must be* grave, not doubletongued,
 9 not given to much wine, not greedy of filthy lucre; holding
 10 the mystery of the faith in a pure conscience. And let
 these also first be proved; then let them serve as deacons,
 11 if they be blameless. Women in like manner *must be* grave,
 12 not slanderers, temperate, faithful in all things. Let deacons
 be husbands of one wife, ruling *their* children and their own
 13 houses well. For they that have served well as deacons
 gain to themselves a good standing, and great boldness in
 the faith which is in Christ Jesus.

The word 'deacon' means properly servant or minister. It is not used in Acts vi. 1—6 of the seven who are generally looked upon as the first deacons, but its cognate forms are used for 'the daily ministration' and 'to serve tables.' In Phil. i. 1 it is evidently used of a Church office, and so it must be here, for the qualifications are similar to those of priests, though less stringent. The apostle speaks of one bishop (v. 2) but of several deacons (v. 8), which probably points to the fact that the parish priest would be a centre of Church life with deacons in attendance. S. Polycarp, in a passage evidently modelled upon this, writes: 'In like manner deacons should be blameless in the presence of His righteousness, as deacons (servants) of God and Christ and not of men; not calumniators, not doubletongued, not lovers of money, temperate in all things, compassionate, diligent,

walking according to the truth of the Lord who became a servant (deacon) of all.' (Phil. c. 5.)

- 8 Deacons must be *dignified* (see on ii. 2), *not doubletongued*—'saying one thing to this man and a different thing to that' (Theodoret). Their function as Church almoners would often tempt them to go too far in trying to please all men, and to promise more than they could perform. Lightfoot however suggests that the meaning may be rather 'tale-bearer' (cf. Prov. xi. 13; Eccles. v. 14). *Not addicted to much wine*—a grave danger when they had to visit
- 9 the flock from house to house. *Not eager for base gain*—also a serious danger when much Church money was entrusted to them for those who needed it; or they might use their spiritual authority to enrich themselves in a peculiarly base way, like the heretical teachers of Crete (Tit. i. 11). *Keeping hold of the mystery of faith* (or, *the faith*) in (and by means of) *a pure conscience*. *Purity of conscience* is the only atmosphere in which faith can live; shipwrecks of faith are generally preceded by moral falls (John vii. 17). *A mystery* is a truth which is only known by revelation, and the mystery of faith is either 'the revealed truth which is apprehended by faith alone,' or 'the revelation which consists in the faith, the gospel of Christ'—which amounts to the same thing. To be a sincere Christian demands the co-operation of all the faculties—
- 10 conscience, mind, affection, will. *And moreover let these men*—i.e. the candidates for the diaconate—*be proved first*—i.e. tested for some time (present tense) as to their possession of the above qualities; a condition which possibly implies service in some subordinate office, such as the minor orders (sub-deacons, readers, etc.) which afterwards grew up in the Church; *then let them serve as deacons, if they be free from any public charge*. The word is a different one from that in v. 2 ('without reproach') and if we are to press its exact meaning it implies that no one ought to be held back from office in the Church on the ground of secret accusations, but that a public accusation, even if not absolutely proved, might be admitted as a bar to ordination, lest scandal be caused. One of the first bishops of the Church of Rome bears the name Anencletus, 'Unaccused.' Cf. Trench, *Synonyms*, § 103.
- 11 *Women*—who serve as deaconesses—*must in like manner be dignified*. The A.V. has 'their wives,' R.V. simply 'women,' but the probability that 'deaconesses' are meant on the whole preponderates. S. Chrysostom says:—'Some have thought that this is said of women generally, but it is not so, for why should he introduce anything to interfere with his subject? He is speaking of those who serve as deaconesses...for that order is necessary and useful and honourable in the Church.' In Rom xvi. 1 Phœbe is called 'a deacon of the church that is at Cenchreæ'—where the technical meaning is probable (R.V. margin 'deaconess'). On the strength of these passages the order was during the nineteenth century informally revived in the English Church. It has not had a continuous

existence—like the three orders for men—in any part of the Church, but it has been found at different times in different places, and S. Chrysostom spoke from his own experience of it at Constantinople. For a full discussion of the question see *Church Quarterly Review*, Jan. 1899, and Cecilia Robinson, *The Ministry of Deaconesses* (with an historical appendix by her brother, Dr Armitage Robinson).

Since it appears that the office of women-deacons has generally existed in regions where the seclusion of women has debarred them from the ministrations of men, its revival seems peculiarly suitable in India.

Not slanderers. The deacons were to be *not double-tongued*, but a stronger expression is used in the case of deaconesses, since the temptation to gossip, degenerating into actual calumny, might be considered greater in the case of women; *sober* both in mind and body (see v. 2); *faithful* (or *trustworthy*) in all things; this probably refers primarily to money matters, since the deaconess would have some share in distributing the alms of the Church.

- 12 After this slight glance at the duties of deaconesses the apostle returns to the deacons, who like the priest are to be not more than once married, and must like them have full and well tried authority in their own families. So in the Ordination Service it is asked: 'Will you apply also your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you
- 13 lieth, wholesome examples of the flock of Christ?' *For they that have served excellently* as deacons *are gaining for their own an excellent standing*—i.e. much respect among their fellow Christians and others—and *so great boldness of speech in the faith which is in Christ Jesus*. Compare the instances of Stephen and Philip, who though only ordained to serve tables, quickly gained for themselves such a character in that capacity that it became a *vantage-ground* for preaching the faith. Such seems to be the meaning of this difficult verse: its ambiguity is caused by the word translated 'degree' in A.V. and 'standing' in R.V. It is found nowhere else in N.T., and in the Greek Old Test. only in the literal sense of 'threshold' (1 Sam. v. 5); 'degrees' (of a sundial, in 2 Kings xx.); and 'steps' (of a house, Ecclus. vi. 36). It has been understood (1) Of an honourable step in the Christian Ministry; viz. the presbyterate (Liddon). But it does not seem to have been the custom to advance deacons to the presbyterate in early times. (2) Of the 'good standing' a worthy deacon would gain for the future life; the whole of this life being thus contemplated as the platform from which he as it were makes his spring to heaven (so Alford and Ellicott). In this case *much boldness of speech* would refer to the deacon's intercourse with God (1 John iii. 21), and the 'good standing' would be like the 'good foundation' of vi. 19. But this thought, though true in itself, does not seem relevant here. (3) Of heaven itself (Matth. xxv. 21); but this does not allow of

a satisfactory meaning to *boldness of speech*. On the whole the above explanation (so Hort, *Judaistic Christianity*) appears the best. So the reputation gained by a deacon in the administration of the funds of the Church and the management of his own household may become the means of further and wider usefulness.

III. 14—IV. 5 *The need of earnest inculcation of the true faith*

14 These things write I unto thee, hoping to come unto thee
15 shortly; but if I tarry long, that thou mayest know ¹how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ²ground of the
16 truth. And without controversy great is the mystery of godliness; ³He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

¹ Or, *how thou oughtest to behave thyself*

² Or, *stay*

³ The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

14 *I am writing these directions unto thee*, not because I do not hope to come to Ephesus myself, for I am *hoping to come unto thee shortly*: S. Chrysostom says:—‘Since he was led by the Spirit and did not act from his own inclination, he was naturally uncertain
15 about this matter.’ *But if I should delay, in order that thou mayest know how men should behave themselves in God’s household—i.e. in a Christian society or family—seeing it is a Church of a living God, a pillar and bulwark of the truth.*

Since God is (not like the gods of the heathen) a living, personal God, His Church, the body of those whom He has called unto Himself, is to be treated with all reverence and honour by its individual members. The absence of the article (which however is not necessary in the predicate) leaves it doubtful whether ‘a Church’ is meant, the local congregation, or ‘the Church’—the ‘Holy Church throughout the world.’ ‘The analogy of the previous usage in the same chapter (verse 5) is in favour of the narrower view, that S. Paul is only directing the true behaviour of men in any family of God, for each such community is *a Church of a God of life*, and serves to sustain and strengthen the truth. These words are doubtless true in a deeper manner of the whole Church; but it is a strengthening and bracing and humbling truth that each of us should realise that it was intended primarily to be true of each separate congregation entrusted to us.’ (Lock, *S. Paul the Master Builder*, p. 66.) A society is the natural guardian of an

idea, and S. Paul looks to the Church, the living society of Christians, to preserve and enforce the great body of truth which had been revealed to the world in Jesus Christ. No doubt the Bible is another such guardian, but at this time the New Testament did not exist, and it had not dawned on S. Paul that his own letters would help to serve the same purpose. 'To this end am I come into the world that I should bear witness unto the truth'—says our Lord (John xviii. 37), and now that He has ascended to the Father, He calls upon His Church to continue His witness. It is evident that this function of witnessing to the truth is painfully weakened when Christians are divided into different bodies, each bearing a witness which to some extent is contradictory to that of the others. 'The doctrine of the Christian Church, which is one of the articles of the Apostles' Creed, means that religious ideas, like other ideas, if they are to have their perfect work, need a society, a union of human minds and wills, to welcome them into reality and life, to exhibit them with whatever energy and force they possess, to give them the recommendation of being believed in and acted on, to preserve them from being forgotten or pushed out of notice and influence by rival and hostile ideas.' (R. W. Church, *Oxford House Papers*, No. 17.) (The whole of this valuable paper should be read in this connexion.)

Each local Church then as a *pillar* helps to uphold the truth, so that it may catch the eyes of men, like a city on a hill which cannot be hid; as a *stay* (R.V. margin) of the truth, the Church guarantees its permanence among men—the gates of hell shall not prevail against it. Cf. Butler, *Analogy*, Part II. Ch. 1¹.

- 16 And great, by the confession of all, is that truth whose guardianship has thus been committed to the Church, for it is the *mystery of piety*—that revealed doctrine on which all our devotion is sustained. S. Paul then breaks into a rhythm of six lines, whose abrupt beginning points to its being a fragment of a hymn in use in the early Church. The Epistle to the Ephesians (v. 19) shows that such were already sung at Ephesus, and, Pliny writing about fifty years later, in the neighbouring province of Bithynia, reports to the

¹ The words *pillar and ground of the truth* have also been referred (i) to Timothy himself; (ii) to the great statement of doctrine which follows in v. 16. The former derives some support from the quotation of the words in the Letter of the Churches of Lyons and Vienne (Eusebius, *Hist. Eccl.* v. 1) where the martyr Attalus is said to have been a 'pillar and ground of the people in those parts,' but this is rather an application of the words than an explanation of their original meaning; the second interpretation is described by Ellicott as 'abrupt (there being no connecting particles); illogical (a strong substantival being united with a weak adjectival predication), and hopelessly artificial.' Abp Benson (*Seven Gifts*, p. 61) interprets the passage thus:—'What she [the Church] has or is forms in her eyes but the plinth of the pedestal of the Figure of our Lord. All her accumulations lie at the foot of His towering Cross.' Hort says: 'The idea is that each living society of Christian men is a pillar and stay of 'the truth' as an object of belief and a guide of life for mankind, each such Christian society bearing its part in sustaining and supporting the one truth common to all.'

Emperor that the 'Christians were accustomed on a fixed day to assemble before dawn and sing antiphonally a hymn to Christ as to a God, and bind themselves by a sacrament' to a holy life. (See also Eusebius, *H. E.* v. 28.) We may therefore look upon this as part of one of the earliest Eucharistic hymns, by which the Church fulfilled her function of preserving and upholding the faith. *Who¹ was*

*manifested in flesh,
justified in spirit,
appeared to angels,
proclaimed among nations,
believed on in the world,
taken up in glory.*

The mystery of godliness is Christ Himself (Col. i. 27, ii. 2, R.V.) *who was manifested in flesh, justified in spirit*; there was a time when the Eternal Word abode unmanifested in the bosom of the Father, but when the fullness of time arrived He was manifested to men, and that as a man, *in human flesh*, yet was He in His spiritual life without sin, and declared to be so by God on several occasions, as at His Baptism, His Transfiguration, and above all by the great fact of His Resurrection from the dead; by it He was finally justified, i.e. His claim to perfect sinlessness was proved true. S. Ignatius uses the same expression (*Phil.* 8)—'I desire to be justified through your prayers'—i.e. accepted of God through martyrdom. *He appeared or was made visible to angels* (for this translation see Acts xxvi. 16), at His birth (Luke ii. 13; Heb. i. 6), His Temptation (Matth. iv. 11), His Resurrection (Matth. xxviii. 2), His Ascension (Eph. i. 21). The Incarnation is a revelation of the Divine nature not only to men but also to angels (Eph. iii. 10; 1 Pet. i. 12). 'For even they (the angels) used not to see the invisible nature of the godhead, but when He was made flesh they beheld it' (Theodoret). *He was proclaimed among nations*. Among rational beings angels are the nearest to God while the Gentiles are the farthest from Him; consequently He who was made known (by direct vision) to angels and (by preaching) to Gentiles is a revelation as wide as God's intelligent creation; that is, as wide as all that part of creation which is capable of receiving it. Cf. the Te Deum—'To thee all angels cry aloud...The holy Church throughout all the world doth acknowledge thee.' *He was believed in the world*. Christ was not indeed believed by the world, but there were and always have been those in the world who

¹ The R.V. substitutes the reading 'He who' for 'God' in the A.V., adding in the margin: 'The word *God* in the place of *He who* rests on no sufficient ancient evidence. Some ancient authorities read *which*.' There can be little doubt that *He who* is correct, though the difference is so slight (OC for OC) that a mistake either way could very easily be made. 'All the better MSS agree with all the versions against *θεός* in favour of *ὁς* or a reading which presupposes *ὁς*. There is no trace of *θεός* till the last third of Century IV' (Westcott and Hort, App. ad loc., where the full evidence is given). Whatever the word may be, it is not part of the quotation from the hymn, but S. Paul's own, as it lies outside the rhythm.

believe in His Divine claim (John i. 10—12). *He was taken up* into and is now *in glory*. This refers definitely to the Ascension which is always called 'taking up' by S. Luke (Luke ix. 51; Acts i. 2, 11, 22), and His permanent session at the right hand of God—His heavenly priesthood. Thus it suggests that He is still the unseen support of those by whom He is *believed in the world*. This great dogmatic hymn of the early Church is therefore as clear a testimony to the Divinity of Christ as it would be if the reading 'God' were the right one. The Incarnation of Christ is the revelation of all godliness in its proved reality, its extension to all intelligent beings, its consummation in earth and heaven. 'The Incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and broadest way to all our sympathies, gave it the firmest command over the springs of human action, by incorporating it in a Person, and making it, as has been beautifully said, liable to love.' (W. E. Gladstone, *Later Gleanings*, p. 331.)

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing
2 spirits and doctrines of ¹devils, through the hypocrisy of men that speak lies, ²branded in their own conscience as
3 with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with
4 thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected,
5 if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

¹ Gr. *demons*.

² Or, *seared*

1 But yet, in spite of this great and clear revelation in Christ, the Holy Spirit distinctly says that in later seasons some men will revolt from the faith—the word 'revolt' is that from which we get 'apostasy.' S. Paul may be referring to some reminiscence of our Lord's teaching, such as the Parable of the Tares, or His words about false prophets in Matth. xxiv. 11, but in that case he would probably have named Him. The mention of *the Spirit* suggests that the revelation had been made to himself (cf. Acts xx. 29) or to some other of the Christian prophets (cf. Acts xiii. 1, 1 Cor. xiv.). The error will arise from their giving attention to deceiving spirits and
2 to teachings of demons through the hypocrisy of liars branded as with a hot iron in their own conscience. The severity of the words recalls S. Paul's address to Elymas the Sorcerer (Acts xiii. 10). The real source of the heresy will be the evil spirits (cf. Eph. vi. 12); but they will employ as their instruments men characterised by pretence

of holiness, deliberate lying, and secret consciousness of corroding sin (cf. Tit. iii. 11). The prophecy was fulfilled by the extraordinary outbreak of Gnostic heresies at the end of the first and during the second century. We do not know much of the lives of the heretical leaders, but one of them at least, Marcion, had the character indicated by S. Paul, for he was excommunicated by his father, the Bishop of Sinope, for a moral offence, before he became a heresiarch: and though several times reconciled to the Church, his repentance proved in every case insincere. The outward branding of criminals was a punishment well known to Roman law. 'A man of three letters' in the comic poets is one who has the letters FVR ('thief') branded upon his skin:—in this verse it is the conscience which is branded with the indelible mark—not visible to the eye but well-known to its possessor—of unrepented sin. Another use of branding was to mark slaves as their owner's property, and this S. Paul 3 claims for himself (Gal. vi. 17, R.V.). *Who forbid marrying, command¹ abstaining from foods which God created—created for the purpose of participation with thanksgiving, for those who are believers and have fully learnt the truth.* S. Paul himself had recommended celibacy in certain cases (1 Cor. vii. 32-34), and had strongly insisted on the necessity of disciplining the body (*ib.* ix. 27), but the asceticism he is here speaking of was founded upon a false principle, much as is that of Hindu ascetics. For the present no doubt it was only a tendency, but the second century Gnostics 'preached abstinence from marriage, despising the original creation of God' (Irenæus, *Hær.* i. 28). The 51st of the so-called 'Apostolical Canons' says:—'If any Bishop, priest or deacon, or any one on the sacerdotal list abstain from marriage and flesh and wine, not on the ground of asceticism, but through abhorrence of them as evil in themselves, forgetting that all things are very good, and that God made man male and female, but blaspheming and slandering the workmanship (of God), either let him amend or be deposed and cast out of the Church. Likewise a layman also.'

4 *Because every creature of God—the phrase is general, but it is evident that he is still talking of foods—is excellent—having been pronounced 'very good' by God at the creation (Gen. i. 31)—and nothing is to be rejected—i.e. 'unclean' in the Jewish sense*

5 (cf. Hos. ix. 3)—*if it be received with thanksgiving; for it is even made holy by means of some word of God and supplication.* Is Creation then unholy naturally since the Fall? Not necessarily; it may be regarded as neutral, but still as requiring a fresh consecration in order to fulfil its destiny. The consecration is to be made by what we call 'grace before meat'—i.e. a prayer which claims the sanctifying power of the word of God. Such an ancient

¹ The omission of the Greek word for 'command' makes an awkward construction, but one not without a parallel elsewhere. Hort however suspects a corruption of the text, and suggests that we should read: 'Forbidding to marry or to touch foods, etc.'

Grace is found in the *Apostolical Constitutions*, vii. 49, and is simply a cento of passages from Scripture.

Abstinence from food

This passage then, like Mark vii. 19 (R.V.); Acts x. 15; Rom. xiv. 20, cuts at the root of all those questions about food with which Hinduism, like Judaism, is so persistently occupied. There may be many good reasons for abstinence, such as economy, consideration for weaker brethren (1 Cor. viii. 13), a temporary fast, etc., but we must resist having this abstinence forced on any one as a matter of religion; just as S. Paul resisted the enforcement of circumcision, though he was willing to permit it when it was not claimed as a necessary religious obligation. The same principle applies to wine, abstinence from which may be recommended by the strongest possible considerations but not insisted upon as a religious duty. The passage also cuts indirectly at the root of the doctrine of transmigration, on which the Hindus usually base their refusal to eat meat.

‘What then? Is not swine’s flesh unclean? By no means, when it is received with thanksgiving, and with the seal (i.e. making the sign of the Cross). Nor is anything else. It is your unthankful disposition to God that is unclean.’ (S. Chrysostom.)

Juvenal, the Roman satirist, describes the Jews of his day as going about with their special wallet of provisions in order that they might avoid the ‘unclean food’ of the heathen. The Jewish religion, like the Hindu, divided foods into clean and unclean (Lev. xi.), and to partake of the latter made a person ceremonially unclean. All this had a temporary purpose: it served to make a distinction between Jews and Gentiles, and to keep the race uncontaminated until the time came for it to fulfil its mission of leavening the world. Had the distinction been abolished too soon, the Jews would have been swallowed up in the much larger population round them, and the great truth of theism which they were appointed to guard might have perished. But when Christ came in the ‘fullness of the times’ the reason for this exclusiveness ceased, and henceforth the distinction of foods is abolished, since it would have kept up the sense of a ‘caste’ or privileged position amongst the Jewish Christians, and so have interfered with the complete brotherhood which ought to exist between man and man. The Council of Jerusalem (Acts xv. 29) preserved two of these prohibitions merely as a temporary concession to Jewish prejudice. The question of food then to a Christian has no bearing on his religious duty. As a matter of taste he is free to reject anything, but he is not free to condemn another as sinful for taking those things which he would reject. ‘The kingdom of heaven is not meat and drink; but righteousness and peace and joy in the Holy Ghost’ (Rom. xiv. 17).

IV. 6—VI. 2 *Advice to Timothy himself*

(i) **IV. 6—16** *As to his own teaching and conduct.*

The true Asceticism

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed
7 *until now*: but refuse profane and old wives' fables. And
8 exercise thyself unto godliness: for bodily exercise is profitable ¹for a little; but godliness is profitable for all things, having promise of the life which now is, and of that
9 which is to come. Faithful is the saying, and worthy of all
10 acceptance. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour
11 of all men, specially of them that believe. These things command and teach.

¹ Or, *for little*

6 *By pointing out these things to the brothers—i.e. to your fellow-Christians who are liable to be perplexed by the false teachers—thou wilt be an excellent servant (lit. deacon) of Christ Jesus, continually feeding thyself on the words of the faith.* 'For as we set before us day by day our bodily nourishment, so, he means, let us be continually receiving discourses concerning the faith, and ever be nourished with them.' (S. Chrysostom.) *The words of the faith* are the forms in which the Christian faith was gradually learning to clothe itself, such as the hymn in iii. 16—and of the excellent teaching—of the apostles, especially S. Paul's own (2 Tim. i. 13,
7 iii. 10)—*which thou hast closely followed.* But shun the well known profane and grandmotherly fables—i.e. such tales as are neither edifying (*profane* does not necessarily mean irreligious) nor instructive; and so continually exercise thyself unto piety. It seems a pity that the R.V. has inserted a full stop between the two clauses of this verse, for the avoidance of light and empty reading is the condition on which opportunity may be found for a more continual use of religious exercises. The word *exercise* is that from which we get 'gymnastics,' and implies a rigorous training of the soul as continuous and persevering as that of an athlete. The false asceticism condemned in v. 3 is a very different thing from the principles of ascetic theology which have been taught by
8 the example and precept of Christian saints. *For the bodily exercise—of the Greek games, etc.—is but to a small degree profitable, but piety is to all degrees profitable, since it has promise of true life, the*

present and the future. It is, we believe, a great mistake to take this verse as holding out a prospect of getting on in the world as the reward of Christian character. Such a prospect is nowhere held out in the N.T., but rather the reverse (Matth. v. 11, etc.), and the O.T. passages which certainly did promise it to the Jews are to be understood by Christians in a spiritual sense. 'Prosperity is the blessing of the Old Test., adversity is the blessing of the New,' says Bacon. What is promised is *life*, i.e. the very highest blessedness, both in this world and the next (cf. Trench, *Synonyms of N.T.* § 27). S. Paul means exactly what our Lord means when He says, 'I am come that ye may have life and may have it more abundantly.' 'Life' in the sense of 'the means of living' is an entirely different word in Greek. Thus the verse is an echo of 1 Cor. ix. 25. In Ephesus as in Corinth there was a stadium or race-course, the remains of which may still be seen, and the sight of the athletes practising for the contest would be one of the most familiar scenes in Timothy's life. Men strove with eagerness in these contests, just as our young men do in football and cricket, and no doubt there are some advantages to be gained from them—health and strength and fame and courage—and yet how limited are those advantages, but a 'fading garland' after all; but the self-discipline of a Christian gains an immensely higher blessing—nothing less than the life of the Spirit both here and hereafter, which is the 'garland of the glory that fadeth not away' (1 Pet. v. 4). Cf. Psalm cxix. 96. Not only is virtue its own reward, but we must not expect any other, in this world. *Faithful is the word and worthy of all acceptance.* From this it appears that v. 8 is the quotation of a current proverbial saying, though possibly the words might refer to what follows. *For*—continuing the argument from v. 8—*unto this*, i.e. in order that in the case of each one of us this promise of life may be fulfilled—*we toil*—in an active life of charity—and *strive*, or *wrestle*: this (ἀγωνίζομεθα) and not '*we suffer reproach*' A.V. (ὀνειδίζομεθα) is the right reading and keeps up the metaphor of the games (8, cf. 1 Cor. ix. 25). It may well include wrestling in prayer (cf. Col. iv. 12) but should not be limited to that.—*because we have set our hope upon a God who is living*—able therefore to give life, as He promises—*who is the Saviour of all mankind, especially of believers.* In what sense is God the Saviour of all men? By giving them life and opportunity, the influences of His Spirit, the 'light that lighteth every man' (John i. 9). By so doing He begins their salvation; if they follow up His gracious work by becoming believers, He achieves it finally. Thus God according to His own purpose and will is *the Saviour of all men* (ch. ii. 4), and this purpose is realised practically and effectively in *believers.* It would contradict all Scripture to suppose that there could be anything more than an initial salvation (as there is of infants in

11 *Baptism*) without personal faith and practice. *Command these*

things and teach them continually—thus providing both for discipline and doctrine.

- 12 Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, 13 in purity. Till I come, give heed to reading, to exhortation, 14 to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of 15 the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. 16 Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

- 12 *Let no one despise thy youth*; implying that, if they do so, it will be Timothy's own fault (cf. 2 Tim. ii. 22). He must have been at this time between thirty and forty, but *youth* is a relative term, and is extended by classical writers to nearly the age of forty (cf. Lightfoot's *Ignatius*, vol. I. p. 448). The *Apostolical Constitutions* (II. 1) direct that a bishop shall not be appointed before he is fifty, for by that time he will have 'entirely escaped youthful disorders'; and S. Ignatius in his Letter to the Magnesians begs them 'not to presume upon the youth of your bishop, but according to the power of God the Father to render to him all reverence, even as I have learned that the holy presbyters also have not taken advantage of his outwardly youthful estate, but give place to him as to one prudent in God.' *But become* (or, *try to make thyself*) *a type of the believers*—i.e. a living embodiment of what all Christians should be—in word, in conduct, in love, in faith, in purity—in the outward expressions (speech and behaviour), and in the inner ruling principles of your life. Purity has both a larger and narrower meaning. The last collect in the Order for Consecration of a Bishop expands it as meaning 'in 13 chastity and in purity.' *While I am coming, give attention to the reading* of the Scriptures (i.e. the Old Test.). This seems to have been the technical force of the word amongst Jews and Christians: see Hort, *Prolegomena to Romans and Ephesians*, pp. 150, 151. Probably also it means public reading—'the reading of the holy scriptures in church' (Bengel); *to the exhortation, to the teaching*. 'The exhortation corresponds to a modern sermon, the teaching to an instruction or lecture' (Liddon). Cf. the Ordinal: 'Are you determined out of the said Scriptures to instruct the people committed to your charge...to use both public and private monitions and exhortations...will you be diligent in Prayers, and in the reading of the Holy Scriptures?' These then are three of the chief duties of a pastor—reading of Scripture, preaching and

- teaching. The first is perhaps sufficiently provided for by the daily services of the Church of England, but it is very necessary that those daily services should be always said and the people taught to come to them as much as possible; preaching is not at present in much danger of being neglected as to quantity, but its quality, as S. Paul says, requires careful *attention*; *teaching* however demands at least equal *attention*, and we might well take example by some of the fathers (S. Chrysostom for instance) who take the books of Scripture for exposition in a series of instructions or homilies; or in expounding Christian doctrine systematically, as S. Cyril does in his lectures on the Creed and
- 14 the Sacraments (cf. Abp Benson, *Seven Gifts*, p. 136). *Be not neglectful of the gift of grace* which is *in thee*—i.e. the divine gift for fulfilling thy office—probably the episcopal office, for the directions in this chapter and the next go beyond the duties of a simple presbyter: see note on i. 18. *Which was given to thee because of prophecies* (the Greek words may mean either ‘by means of a prophecy’ or ‘because of prophecies,’ but the parallel with i. 18 and the fact that S. Paul elsewhere says that his consecration was *by means of* S. Paul’s own laying on of hands make it probable that the latter is the true meaning), *together with laying on of the hands of the presbytery*—i.e. of the College of Clergy (? at Ephesus). In 2 Tim. i. 6 S. Paul speaks of apparently the same gift as having been given ‘by means of the laying on of my hands.’ So that the three elements in Timothy’s consecration to his present office were: (i) certain prophetic utterances (ch. i. 18) similar to that by which S. Paul himself and S. Barnabas had been marked out for their apostolic mission; (ii) the actual ordination by S. Paul; (iii) the recognition and testimony of the Ephesian presbyters, signified by their taking part in the laying on of hands, as in our own Office for the Ordination of Priests. Cf. Numb. viii. 10. The three prepositions employed enable us clearly to distinguish between the antecedent cause, God’s will; the minister of grace, S. Paul; 15 and the accompanying assent of the presbyters. *Meditate upon these things*. The A.V. is here better than the R.V. Cf. Luke xxi. 14. *Be wholly in these things, in order that thy progress may be manifest to all men*. It is not enough then for the clergy to be making some progress in Christian principles, it must be a progress so real and determined that their flock may see it and take example by it (v. 12); and this progress will be chiefly effected by constant 16 meditation on God’s word. *Give heed to thyself and to the teaching; persevere in them*—i.e. in discipline of self and instruction of the flock. *For in doing this thou wilt save both thyself and thy hearers*. No Christian wishes to be saved alone; he desires to be saved with and for others. ‘For it is the mark of true and steadfast love, to wish not only oneself to be saved but also all the brethren’ (*Mart. Polycarpi*, 1).

(ii) **V. 1—VI. 2** *Directions as to dealing with several classes of persons*

V. 1, 2 (a) *Persons deserving ecclesiastical censure*

5 Rebuke not an elder, but exhort him as a father; the
2 younger men as brethren: the elder women as mothers; the
 younger as sisters, in all purity.

1 *To an elder give not a sharp rebuke, but on the contrary from*
time to time exhort him as you would exhort a father. Exhort
2 *younger men as brothers, elder women as mothers, younger women as*
sisters in all purity.

In this passage S. Paul sets his apostolic approval on the great pastoral quality of tact or discretion. It is a quality which very easily degenerates into cowardice, but nevertheless it has a true and most important place in dealing with souls. No doubt Timothy's youth made it specially necessary for him, for there are no similar directions to Titus, who was probably an older man. 'Rebuke is in its own nature offensive, particularly when it is addressed to an old man; and when it proceeds from a young man too, there is a threefold show of forwardness. By the manner and mildness of it, therefore, he would soften it. For it is possible to reprove without offence if one will only make a point of this; it requires great discretion, but it may be done.' (S. Chrysostom.) Notice the assumption that the Church is a family, and every one to be treated with family affection.

3—16 (b) *Widows*

3, 4 Honour widows that are widows indeed. But if any widow
 hath children or grandchildren, let them learn first to shew
 piety towards their own family, and to requite their parents :
5 for this is acceptable in the sight of God. Now she that is a
 widow indeed, and desolate, hath her hope set on God, and
6 continueth in supplications and prayers night and day. But
 she that giveth herself to pleasure is dead while she liveth.
7 These things also command, that they may be without re-
8 proach. But if any provideth not for his own, and specially
 his own household, he hath denied the faith, and is worse
 than an unbeliever.

These are apparently divided into two classes—namely, (i) widows supported out of public funds, *vv.* 3—8; and (ii) widows enrolled in an ecclesiastical order, *vv.* 9—16.

The status of widows in the early Church has been discussed by Lightfoot (*Ignatius*, vol. II. pp. 304 sq., 322 sq.). He says: 'The first care of the Church was to provide for the wants of widows. The next step was to impose upon them such duties as they were able to perform in return for their maintenance, e.g. care of orphans, nursing of the sick, visiting of prisoners, etc. Hence they were enrolled in an order, which however did not include all who received the alms of the Church' (cf. Acts vi. 1, ix. 39). Rules for this order are laid down in *Apost. Constitutions*, III. 1-8. It is entirely distinct from the order of deaconesses, who are treated of elsewhere in the *Apost. Constitutions*.

- 3 *Honour widows who are really widows*—i.e. who are bereft of all human support. *Honour*, as in the case of 'Honour thy father and thy mother,' includes the obligation to supply their needs. Cf. Matth. xv. 4. S. Ignatius writes to Polycarp: 'Let not widows be neglected; after the Lord be thou their guardian.' All almsgiving ought to be an *honouring* of the recipients, not a lowering of their self-
- 4 respect, but the recognition of the claim of love. *But if any widow has children or grandchildren* (the A.V. has 'nephews,' but this word in the sixteenth and seventeenth centuries meant grandchildren. Bishop Andrewes on the Second Commandment explains 'third and fourth generation' as 'sonnes sonnes and sonnes nephews.' See other references in Eastwood and Wright's *Bible Word-Book*, s.v.); *let them*—i.e. the latter—*first learn to be pious towards their own household, and to pay just returns to their forbears* for all they have done for them. Piety towards God must include those whom He has set in authority over us. The word *forbears* is used to include both parents, grandparents, and even great-grandparents should they survive. S. Paul does not make it a matter of obligation to support relatives from whom one is not in the direct line of descent, though they would of course have a stronger claim than others on that Christian charity which was destined to be worldwide. *For this is truly*—the verb is emphatic—*acceptable*
- 5 *before God*. Cf. James ii. 15, 16; 1 John iii. 17, 18. *But she who is really a widow and has been left alone*—i.e. without children—*hath set her hope upon God and perseveres in her private petitions*
- 6 *and in the public prayers night and day*. *But the dissipated widow though physically alive is spiritually dead*. Cf. Matth. viii. 22; Rev. iii. 1, 'thou hast a name that thou livest, and art dead.'
- 7 *These things also command, in order that they*—the widows—*may be irreproachable*; i.e. the principles embodied in vv. 4-6 are by Timothy to be made definite rules for all widows supported by the Church, in whom the same freedom from the breath of scandal is
- 8 required as in priests (ch. iii. 2). *But if any one does not provide for those who are his own and most closely related to him, he has denied his faith and is worse than an unbeliever*. The position of the article shows that the same people are meant by both expressions, as has been pointed out by Sir William Ramsay. It is a

positive duty to support near relations, and he who refuses this duty is not only unworthy to be called a Christian but falls below the conventional standard of heathen morality. It need hardly be remarked how much this duty is emphasized in India, where not even a distant relative is allowed to go unprovided. At the same time it is necessary to remember the complementary principle: 'If any will not work, neither let him eat' (2 Th. iii. 10).

The order of widows

Having laid down the principle that to be bereaved of husband and children is a call to closer union with God, and that those widows who are supported by the Church must recognise this as a vocation, S. Paul now goes on to give rules for a select number of these widows, whom apparently he would have enrolled in an ecclesiastical order to perform certain services for the members of the Church. Such widows, if we may judge from the *Apostolical Constitutions* (which though not written down till the fourth century embodies many of the customs of previous ages), were under a promise to remain unmarried, and the previous time during which they were supported by the Church, but not enrolled, was looked upon as a probation for enrolment. They were distinct both from the 'virgins' and the 'deaconesses' to which latter, as well as to the clergy, they were to be subject. There is no indication that they were appointed by laying on of hands, as the deaconesses were. S. Polycarp writing about A.D. 112 says: 'Our widows must be sober-minded as touching the faith of the Lord, making intercession without ceasing for all men, abstaining from all calumny, evil-speaking, false witness, love of money, and every evil thing, knowing that they are all God's altar and that all sacrifices are carefully inspected, and nothing escapeth Him either of their thoughts or intents or any of the secret things of the heart.' The phrase 'God's altar' becomes almost a technical term for the order of widows in the *Apostolical Constitutions*, marking its special function as that of Eucharistic Intercession.

9 Let none be enrolled as a widow under threescore years
 10 old, *having been* the wife of one man, well reported of for
 good works; if she hath brought up children, if she hath used
 hospitality to strangers, if she hath washed the saints' feet, if
 she hath relieved the afflicted, if she hath diligently followed
 11 every good work. But younger widows refuse: for when
 they have waxed wanton against Christ, they desire to marry;
 12 having condemnation, because they have rejected their first
 13 faith. And withal they learn also *to be* idle, going about
 from house to house; and not only idle, but tattlers also and

14 busybodies, speaking things which they ought not. I desire therefore that the younger ¹widows marry, bear children, rule the household, give none occasion to the adversary for
 15 reviling: for already some are turned aside after Satan.
 16 If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

¹ Or, women

9 *As a widow let one be written down*—i.e. entered on the roll of the order—who has been born not less than sixty years, the wife of one husband—all the early authorities interpret this as referring neither to polygamy (which was unknown in the Roman Empire), nor to divorce (Theodoret alone suggests this), but to a single marriage; a second marriage, though not wrong, departs from the
 10 highest ideal of matrimony; cf. Lev. xxi. 13, 14; Ezek. xlv. 22—*having testimony in the matter of good works; if she brought up children*—this appears to mean not her own children, but orphans or others entrusted to her—*if she entertained strangers, if she washed saints'*—i.e. Christians'—*feet, if she relieved persons under affliction*—especially in case of persecution for the faith—*if she followed up every benevolent work*. These five instances of eminently good works go beyond the ordinary charity which is to be expected of all Christians. They would indicate a passion of service, a Christ-like refinement of humility (John xiii. 14), and that rare temper of mind which is content not to originate schemes of its own but to throw itself with enthusiasm and perseverance into the schemes of others. Such actions would form a kind of novitiate for admission into the order of widows when the requisite age had been reached.
 11 *But younger widows reject* from the list; *for when they have come to*
 12 *feel restive against Christ, they desire to marry, having it as a judgement that they made void their first faith*. Admission to the order of widows would involve a promise, expressed or implied, not to marry again: but if widows were admitted at too early an age they might regret this promise, falling away from the faith which had inspired it, and so become conscience-stricken, 'Having pledged themselves to Christ to live in the self-control of widowhood, they seek a second marriage' (Theodoret). Such a condition would certainly lead to worse evils. The phrase *wax wanton against Christ*, 'implies that Christ is a Bridegroom, to whom the enrolled widow plights her troth, and to whom she is unfaithful when she desires to marry again' (Liddon). This unfaithfulness consists not in marrying again, but in the wish to marry when they
 13 have undertaken not to do so. *And at the same time they learn also to be idlers as they go round to the houses of the people, and not*

only idlers but also gossips and busy-bodies, talking about things which should not be talked about. How well S. Paul lays his finger on the dangers besetting religious women in all ages. The Church's rule for priests (Canon 113) which forbids them to divulge anything that has been told them in confession, ought in their measure
 14 to be observed by all Church workers. *Therefore it is my will* (or, *decision*) *that younger widows marry*—the apostle does not contradict his own advice in 1 Cor. vii. 40, for it is clear that he is not here advising a second marriage as ideally good in itself, but as a lesser evil than the dangers which in many cases would follow continued widowhood—*bear children, rule a household*—‘the application of such a word to the Christian wife implies the new and improved position which was secured to women by the gospel’ (Liddon). In the Gospels the ruler of a household is always the man (Mark xiv. 14, etc.)—*give no starting-point to the opponent of religion for reviling*, i.e. to raise a scandal. Well will it be for India when the sanctified common-sense of S. Paul shall prevail to abolish the present unhappy and dangerous condition of her
 15 thousands of young widows. *For already some widows turned aside after Satan*. ‘Here the language suggests that if Christ is the
 16 Bridegroom Satan is the seducer’ (Liddon). *If any believing woman have in her family widows, let her relieve them, and let not the church be burdened, in order that it may relieve those who are really widows*. This appears to mean that if any of these widows do not re-marry, the Christian house-mother (supposing her to belong to a family where there is one) must look upon them as her peculiar care. The ‘joint-family system’ was the rule then, as it still is in most Oriental countries. The discovery that women can live alone is a result of later western civilisation, and not altogether a happy one.

17—25 (c) *Presbyters*

17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in
 18 teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer
 19 is worthy of his hire. Against an elder receive not an accusation, except at *the mouth of* two or three witnesses.
 20 Them that sin reprove in the sight of all, that the rest also
 21 may be in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things
 22 without ¹prejudice, doing nothing by partiality. Lay hands

¹ Or, *preference*

hastily on no man, neither be partaker of other men's sins:
 23 keep thyself pure. Be no longer a drinker of water, but use
 a little wine for thy stomach's sake and thine often infirmities.
 24 Some men's sins are evident, going before unto judgement;
 25 and some men also they follow after. In like manner also
¹there are good works that are evident; and such as are
 otherwise cannot be hid.

¹ Gr. *the works that are good are evident.*

17 *Let the presbyters who preside well be counted worthy of a double honour*—i.e. as in v. 3, of ample provision for their wants; this is evidently the meaning from the following verse—*especially those who work hard in word*—i.e. preaching—and teaching. The *Apostolical Constitutions* (II. 28) represent the clergy as supported by the alms
 18 of the faithful. *For the scripture says, 'An ox while threshing thou shalt not muzzle'* (Deut. xxv. 4, quoted also by S. Paul in 1 Cor. ix. 9), and *worthy is the worker of his wage*. These words are used by our Lord in Luke x. 7. We can hardly however suppose that S. Paul quotes them from the gospel; probably, like the saying in Acts xx. 35, they had passed into current use among Christians and so had been remembered. These two verses then show, on our Lord's own authority and S. Paul's, that the clergy have a right to a decent maintenance by their flocks, and since S. Paul contemplates their being married, this right must extend to their wives and children. Cf. 1 Cor. ix. 4-14. The system of endowments has very much obscured this principle in many parts of the Church, and nowhere more than in the Church of England.
 19 *Against a presbyter do not receive a charge except it be on the*
 20 *authority of two or three witnesses*, Deut. xix. 15. *But those presbyters who sin*—the tense implies habitual and continued sin, as in 1 John iii. 9: 'He cannot continue sinning because he is born of God'—*rebuke before all*—i.e. rebuke in such a way as to produce conviction (Tit. i. 9). It may be doubted whether *before all* means all the assembled presbyters or the Church generally—in
 21 *order that the rest also of the presbyters may have fear*. But because firmness and impartiality in rebuke are the most difficult part of a ruler's office, there follows a very solemn charge: *I adjure thee before God and Christ Jesus and the elect angels*—the holy angels as distinct from those who have fallen (cf. Jude 6, 14), who will hereafter be assessors with Christ in the great judgement; thus the effect of this adjuration is to make that judgement present to the mind—to guard these precepts (viz. those of vv. 19, 20) *apart from prejudice, doing nothing according to inclination*—excluding
 22 all prepossessions whether for or against the accused person. *On no man lay hands*—for the purpose of ordination to the ministry—*hastily, nor yet be a communicant in sins not thine own*—either by

ordaining unworthy persons, or by neglecting the exercise of discipline on those who are already ordained. *Lay hands suddenly on no man*, may easily have a wider reference, and it is understood by one of the Fathers as having to do with confession and absolution (S. Pacian, *Paraenesis*, 15). 'The sequence of ideas seems to imply that the laying on of hands is a symbol of absolution and restoration.' (Chase, *Confirmation in Apostolic Age*, p. 63.) But our first Ember Prayer connects it with Holy Orders: 'At this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry
 23 of thy Church.' *Thyself* above all *keep pure*; i.e. morally unspotted, for it would be an unreal Pharisaism if the bishop while exercising discipline on others did not discipline himself. This purity is integrity in moral character in the widest sense, as in Phil. iv. 8. 'Every one is pure whose conscience does not condemn him of evil' (S. Clem. Alex.). It is not a mere ceremonial purity, connected with abstinence from any particular kind of meat and drink, as it was in the mind of the Essenes, whose ideas were in the air at this time; on the contrary, *Be no longer a water-drinker*—i.e. a 'total abstainer'—*but use habitually a little wine because of thy stomach and thy frequent weaknesses*. Without its being necessary to commit ourselves to S. Paul's medical views, this passage is decisive, as is also John ii. 1—11, against there being any religious reason for abstinence from all use of wine; and it is remarkable as occurring in a group of epistles which contain such frequent warnings against drunkenness, even in the clergy and religious women. It shows that while total abstinence may be recommended as a wise counsel, it is never to be enforced as a religious obligation. It is very necessary that those who drink not should not judge those that drink (cf. Rom. xiv. 3), and yet where experience shows that strong drink can scarcely be used at all without being abused, S. Paul too would doubtless have counselled total abstinence, on the principles of Matth. v. 29, 30; 1 Cor. viii. 13.

Once more he returns to the question of discipline: vv. 24 and 25 are apparently intended to press upon Timothy the need for caution in the exercise of discipline in the case of those who are already ordained, and in judging of the character of candidates for ordination.
 24 *Some men's sins are plainly evident preceding them for a judgement*—i.e. flagrant sin enables you to form an immediate decision about a man's character—*but some also they follow after*—i.e. their sins are by no means so open, and you cannot form an opinion about their
 25 character until after you know them well—in like manner also the works which are noble are plainly evident and even those which are otherwise—i.e. good works which are not evident—cannot ultimately be hidden.

VI. 1, 2 (d) *Slaves*

6 Let as many as are ¹servants under the yoke count their own masters worthy of all honour, that the name of God and 2 the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren ; but let them serve them the rather, because they that ²partake of the benefit are believing and beloved. These things teach and exhort.

¹ Gr. *bondservants*.² Or, *lay hold of*

1 *Let as many men as are under the yoke as slaves consider their own masters worthy of all honour, in order that the name of God and 2 the teaching of the Church be not maligned. But in the case of those slaves who have believing (i.e. Christian) masters let them not despise them because they are brothers, but go on serving them all the more, just because they are faithful (i.e. Christians), and beloved of God—those masters who in their turn welcome the benefit of the added diligence of their slaves. Continually teach these things and exhort men to follow them.*

Christianity and slavery

It might have been thought that a religion which lays so much stress as Christianity does on the brotherhood of man, and an apostle who has expressly said, 'There is neither bond nor free...for ye are all one in Christ Jesus' (Gal. iii. 28), would have nothing to say to slavery except to abolish it. Such indeed was the teaching of the Essenes, who are said to have encouraged insubordination among slaves as a corollary of the principle of the brotherhood of man. But this principle is met by another, enunciated by our Lord Himself: 'I say unto you that ye resist not evil.' Had slaves been urged to revolt against their masters, neither masters nor slaves would have been morally bettered, and a civil war of frightful dimensions would have ensued. So S. Paul is content to lay down the principle and leave it to work from within outwards, in the hearts and characters of men first, and only secondarily, and as a consequence of this, upon their acts; and the result has been that slavery has disappeared from Christian countries not by forcible emancipation but by voluntary surrender. Meanwhile the relation of master and slave needs to be reviewed in the new light which Christ has shed on it. The right way of looking at it is this: The heathen master must not be led to dislike Christianity because it makes his slaves insolent and lazy: the Christian master may fairly look for greater diligence and respect, rather than less, in his Christian slaves, and will be sure to requite it with grateful

consideration. On the whole subject see Lightfoot's Introduction to the Epistle to Philemon. The principles here laid down apply with equal force to the present relations of masters and servants.

3—10 *Heretical teachers*

3 If any man teacheth a different doctrine, and consenteth
not to ¹sound words, *even* the words of our Lord Jesus Christ,
4 and to the doctrine which is according to godliness; he is
puffed up, knowing nothing, but ²doting about questionings
and disputes of words, whereof cometh envy, strife, railings,
5 evil surmisings, wranglings of men corrupted in mind and
bereft of the truth, supposing that godliness is a way of gain.
6 But godliness with contentment is great gain: for we
7 brought nothing into the world, for neither can we carry
8 anything out; but having food and covering ³we shall be
9 therewith content. But they that desire to be rich fall into
a temptation and a snare and many foolish and hurtful lusts,
10 such as drown men in destruction and perdition. For the
love of money is a root of all ⁴kinds of evil: which some
reaching after have been led astray from the faith, and have
pierced themselves through with many sorrows.

¹ Gr. *healthful*.

² Gr. *sick*.

³ Or, *in these we shall have enough*

⁴ Gr. *evils*.

3 *If any man teaches differently and accedes not to healthy words,*
the words of our Lord Jesus Christ, and to the teaching which is
according to piety—since every word of Christ, and all pure religion,
4 conduce to a sound morality—he *has been beclouded* by sin, while
truly knowing nothing but having a disease for questionings and word-
battles out of which perpetually arises envy—secret annoyance at the
5 success of their rivals in the same futile efforts—*quarrelling, abusive*
language, evil surmisings about other people, *incessant wranglings*
of men who have been corrupted in their mind and deprived—by God
6 —*of the truth, thinking that piety is a mere means of gain. It is*
*indeed a means of gain, a great one—piety with contentment*¹.

¹ The word here translated 'contentment'—literally 'self-sufficiency'—had a great place in Greek ethical systems, and their philosophers were inclined to see in it the sum of all riches, but this is to ignore the 'divine discontent' which is the stimulus to true progress. The word, like so many others, takes on a new meaning in Christianity. The Christian is only self-sufficing because he has God within him, and his self-reliance is really a reliance upon God (2 Cor. iii. 15). 'This self-sufficiency will spring up in every character, less or more, in which the union of the Divine and human is realised and its apprehension is thorough; the

Anything which brings contentment is a means of gain, but contentment may spring either from having all you want or from not wanting more than you have ; it is the latter which is the result of true piety. 'S. Paul knows that man is only satisfied in God ; and therefore devotion to God is the first condition of this true satisfaction, and contentedness with an earthly lot the second.' (Liddon.) Such contentedness S. Paul had first learnt for himself (Phil. iv. 11) before recommending it to others. *For we brought nothing into this world because neither can we carry anything out*—i.e. we were appointed by God to come naked out of our mother's womb, to remind us that we must go naked out of the world (Alford)¹. True we must have some wants in life but let them be as few as possible ; *having food and coverings*—houses as well as clothing are probably included in the word—with these *we shall be contented*. We shall be, because we know we ought to be, contented. Cf. Matth. v. 48, 9 'Ye shall be perfect.' *But those who will to be rich*—who make riches their object in life—*fall into temptation and a snare and many desires foolish and hurtful, such as plunge men into destruction and perdition*.

Cf. Lacordaire : 'The rock of our present day is that no one knows how to live upon little. The great men of antiquity were generally poor....It always seems to me that the retrenchment of useless expenditure, the laying aside of what one may call the relatively necessary, is the high-road to Christian disentanglement of heart, just as it was to that of ancient vigour. The mind that has learnt to appreciate the moral beauty of life, both as regards God and men, can scarcely be greatly moved by any outward reverse of fortune ; and what our age wants most is the sight of a man, who might possess everything, being yet willingly contented with little. For my own part, humanly speaking I wish for nothing. A great soul in a small house is the idea which has touched me more than any other.' S. Paul does not find fault with men for being rich. Many rich men accept their wealth as a trust from God, or even as a burden laid upon them by God, and devote themselves religiously to its careful and wise expenditure. What he says is, that for those to desire riches to whom God has not given them is to open the door to serious temptation. What we want is that our desires should be few and not many, wisely regulated (though not entirely

having a root in one's self being due to the fact that we are rooted and grounded in another than self. A noteworthy result ensues. The realisation of a new moral centre at once raises its possessor above the accidents of life, and makes him to a certain extent superior to misfortune. This is the old Greek virtue in a new form. It is 'self-sufficiency' glorified and transfigured in the light of the fact that we 'live and move and have our being in God' (Knight, *The Christian Ethic*). Cf. 2 Cor. ix. 8.

¹ This is the only fair translation of the Greek words as they stand (cf. R.V.) but Hort suspects an early corruption of the text, and perhaps some such expression as 'it is clear that' should be understood. R.V. 'For neither can we carry anything out.'

abolished), not *foolish*; such as bring help to others and satisfaction to ourselves, not *hurtful* to both. *Destruction* and *perdition* may mean ruin both worldly, as for instance by the failure of speculations, and spiritual. *For avarice is the root of all the evils* of mankind—
 10 not as though it were the only root, or as though the covetous man could not retain any virtue; but it is the root whence all manner of moral evils may and as a matter of fact do arise: *and some by reaching after it*—i.e. after money—*wandered away from the faith and pierced themselves through with many pains*. ‘To learn how true this is,’ says Chrysostom, ‘the only way is to sojourn with the rich, to see how many are their sorrows, how bitter their complaints.... Desires are thorns, and as when one touches thorns, he gores his hand and gets him wounds, so he that falls into these desires will be wounded by them and pierce his soul with grief.’ The desires themselves become their own punishment, when they have been habitually indulged; just as spoilt children become the plague of their parents.

VI. 11-21 *Epilogue*

Four parting exhortations to Timothy, summing up the leading practical lessons of the epistle.

- i. To maintain strenuous moral activity: *vv. 11, 12.*
- ii. To keep the law of the gospel, here viewed as the rule of life, until Christ appears for judgement, so that in the eyes of men the Christian religion be without stain and without reproach: *vv. 13-16.*
- iii. To tell rich Christians at Ephesus the plain truth about the dangers and responsibilities of wealth: *vv. 17-19.*
- iv. To guard the deposit of the faith: *vv. 20, 21 a.*
 Apostolic benediction: *v. 21 b.*

11, 12 (a) *Exhortation to maintain strenuous moral activity*

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
 12 Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

11 *But thou, O man of God, flee these things*—i.e. the love of money and all that it involves—but *pursue righteousness, piety, faith, love,*
 12 *endurance, gentleness. Go on contending the noble contest of faith, lay hold once for all on the eternal life unto which thou wast called at thy baptism, and didst then confess the noble confession—the glorious creed—before many witnesses.*

By the address *man of God* S. Paul recalls the title commonly given to prophets in the Old Testament (1 Sam. ix. 6; 1 Kings xii. 22; Ps. xc. title, etc.) and so suggests that Timothy as a ruler of the Church has similar privileges and responsibilities. Cf. 2 Tim. iii. 17. The prophetic gift had been vitiated by avarice in the case of Balaam, and the *Teaching of the Apostles* (cc. 11 and 12) shows how easily it became abused for the same purpose at a later time. To *pursue* the opposite virtues is to give persevering diligence to their acquisition, and not merely to trust that they will come of themselves, though we may be sure that God will assist every effort that we make. The fundamental virtue is *righteousness*—i.e. to be just, fair and honourable in all our dealings with our fellow-men; *piety* towards God must supplement this and not be looked upon as a substitute for it. Then come the fundamental Christian graces, *faith* and *love*, and hope is really included because it partakes of the character of both. And then the special graces needed in a time when Christians were always liable to persecution, patient *endurance* and a consistent temper of *meekness*. Nothing so much hinders the progress of the gospel as our failures in these two respects. *Contend* and *lay hold* are two different tenses in the Greek; the one speaks of persevering, continuous effort, the other of the immediate victorious grasp of faith, made once for all and never relinquished. Such are the two great facts of the Christian life—the struggle of the flesh, the certainty of the *eternal life* which is already ours. *Into which thou wast called* again refers to a definite time, and can only mean at baptism, and the *good confession* must mean some profession of faith which he then made, just as candidates for baptism are now called upon to say that they believe the Apostles' Creed. Cf. Zahn, *The Apostles' Creed*, pp. 80—87 (E.T.). Timothy's baptism was quickly followed by S. Paul's stoning and expulsion from Lystra, and the apostle's words seem to linger fondly over the courage with which the young disciple stood fast in those troublous days.

13—16 (b) *Solemn exhortation to keep the law of the gospel until Christ appears for judgement*

13 I charge thee in the sight of God, who ¹quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed
14 the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus
15 Christ: which in ²its own times he shall shew, who is the

¹ Or, *preserveth all things alive*

² Or, *his*

blessed and only Potentate, the King of ¹kings, and Lord of 16 ²lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

¹ Gr. *them that reign as kings.*

² Gr. *them that rule as lords.*

13 *I command thee before God who preserves all things in life—and*
 is therefore able to save those who are 'faithful unto death'—*and*
Jesus Christ who witnessed under Pontius Pilate the noble confession,
 14 *that thou keep the precept—i.e. the moral law of Christianity, so*
 as to be *unspotted, irapproachable until the epiphany—i.e. the*
 15 *second advent—of our Lord Jesus Christ, which in its own seasons,*
 i.e. when the opportunities are fitted for it—*He will show—He the*
blessed and only potentate, the King of those who reign and Lord of
 16 *those who are lords, who only has immortality, inhabiting light*
unapproachable, whom no one of men ever saw or is able to see; to
whom are honour and might eternal. Amen.

The solemn cadence of this passage suggests that it means something far more than that Timothy is to be himself a keeper of the moral law. As a ruler of the Church, he is responsible for preserving the morality of the Church itself intact. Many sins are committed by Christians, but the Christian Church does not become responsible for them unless, by lowering the standard of her teaching below the height of that prescribed by Christ, she encourages men to sin. The Church is the guardian both of Christian faith (v. 20) and of Christian morals. Has she been true to this solemn trust? To a large extent it may be claimed that she has; her teaching on the whole makes for holiness, and this is the meaning of the epithet 'Holy' assigned to the Church in the Creed. But there have been and still are sad exceptions. The Roman Church though claiming to be infallible in faith and morals sanctioned persecution in the case of the Inquisition, and has never withdrawn her sanction of that wicked principle¹. The Eastern Church has terribly departed from the holiness of Christian matrimony, allowing divorce and re-marriage for many more reasons than the one which can even seem to claim sanction from Christ; cf. Watkins, *Holy Matrimony*, p. 347. The Church of England has wavered on both these points. Thus there is no body of Christians which can boast itself against others, but all require to lay to heart this tremendously solemn charge, and look upon it as their

¹ This is such a grave assertion that it needs support from a learned Roman Catholic writer. 'The principle of the Inquisition is the Pope's sovereign power over life and death. Whoever disobeys him should be tried, tortured and burnt. If this cannot be done formalities may be dispensed with, and the culprit may be killed like an outlaw. That is to say, the principle of the Inquisition is murderous, and a man's opinion of the Papacy is regulated and determined by his opinion about religious assassination.' (*Letters of Lord Acton*, p. 185.)

first duty 'to guard the chastity of the Bride of Christ' (S. Jerome, *Ep.* 14), the absolute 'holiness' of the Church's moral standard, in view of the constant expectation of our Lord's advent. 'From such passages as this we see that the apostolic age maintained that which ought to be the attitude of all ages, constant expectation of our Lord's return.' (Alford.) The thought of that return fills the apostle's mind with awe, and causes him to burst out into a rhythmic, reverential expression of the revealed truth about God. There is an echo of it in the *Acts of the Scillitan Martyrs*, A.D. 180 (the earliest dated document of Christian Latin): 'Illi Deo servio, quem nemo hominum vidit nec videre his oculis potest.' God is invisible to the bodily eye under all circumstances, and even to the eye of the soul unless it be cleansed by purity of heart (Matth. v. 8); cf. Pearson, *De Invisibilitate Dei*, summarised by Bishop Ellicott in his note on this passage.

17-19 (c) *Rich Christians are to be told the plain truth about the dangers and responsibilities of wealth*

- 17 Charge them that are rich in this present ¹world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all
18 things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, ²willing to
19 communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

¹ Or, age

² Or, ready to sympathise

- 17 *To those who are rich in the present age give command not to be highminded nor yet to set their hope upon wealth's uncertainty, but to set it on God, who affords to us all things richly not only for the*
18 *purpose of supplying our need but also for enjoyment, to do good, to be rich in noble deeds, to be free in imparting, ready for fellowship,*
19 *treasuring up for themselves their wealth as a good foundation unto the future, in order that they may lay hold—once for all, as the net result of their life in this world—on the life which is really life.*

Christianity and riches

S. Paul may or may not at this time have seen some draft of the gospel of S. Luke but he could not have better caught the spirit of our Lord's teaching in S. Luke x. 25-37, xii. 13-21, xvi. 1-13, xviii. 18-30, than he has in this passage. It is at first sight remarkable that an instruction on the right use of wealth should be inserted

between the two solemn concluding charges of the epistle to guard the morals, and to guard the faith, of the Church. Probably there were some special circumstances in the Ephesian community, known to S. Paul but not known to us, which gave rise to this. Christianity had by this time reached some of the wealthier classes, and they would not find it easy to take their humble place in the Church: 'high-mindedness' has at all times been such a besetting temptation of rich people that the epithet 'purse-proud' has been coined to express it. S. Paul does not countenance the idea that wealth is not to be enjoyed. The ascetic ideal is a true one, but it is not for all people at all times. It requires a special vocation; for others the alternate teaching of the Temptation and the Marriage of Cana holds good—fast and festival are both to have their share in our lives¹, as well as work and the quiet daily pursuit of duty. But wealth while it has its enjoyments has its responsibilities, and these are so heavy that it was seriously asked in the second century whether it was possible for a rich man to be saved. Cf. S. Clement of Alexandria, *Quis dives salvetur?* Of course the answer is that the rich can be saved equally with the poor, provided they look upon their wealth as a stewardship and not as a personal possession. Property has been defined from the Christian point of view as 'fellowship with others through created things.' God has made some poor and others rich in order that we may of our own free-will restore the balance (2 Cor. viii. 13—15) and so create the sense of fellowship. A rich Christian therefore must not only busy himself in acts of kindness to his poorer neighbours: he requires *fine deeds*—acts of splendid generosity to God and His Church, such as the building of noble churches and cathedrals, the founding of colleges, and so on; and in his gifts he must not be satisfied with making other people his almoners, he must aim at entering into personal fellowship with his poorer neighbours. So the Good Samaritan, when he performed his noble deed, 'came near' (Luke x. 34) to him that fell among the thieves. Wealth thus given to God makes the whole of this life a *fine foundation* on which the future life is to be built, because it strengthens the fundamental virtues—faith, hope and love—which alone 'abide' beyond the grave. Cf. Luke xvi. 9; Rev. xiv. 13. Of the wealthy incumbent of a London church, who died recently, it was said: 'The

¹ 'Again our Lord as at Cana and as at the feast of Levi, did not shrink from contact with the more dangerous and yet more poetical and noble side of human life, the life of feeling, of the heart in high pulsation, of warm excitement, of deep emotion whether for sorrow or for joy. He knew well that religion must claim this for her own, or be incapable of satisfying the needs of humanity. He knew well that to lay down a rule of total abstinence from earthly enjoyments not in themselves sinful would be not only misused by those who held intellectually wrong beliefs as to the material creation, but would lead to a revolt from religion altogether on the part of those who could not bear the heavy yoke. It is because the Cup amongst other things symbolises the consecration of earthly affections that we cling to it as a necessary part of Christ's ordinance.' (Bishop J. Wordsworth, *The Holy Communion*, p. 38.)

greatest of snares to the spiritual life seemed to possess no temptation for him—so much so that one asks whether, after all, the most beautiful Christian character may not be that which has wealth thrust upon it and uses it absolutely as a trust.' (*Life of Charles Brooke of Kennington.*)

20—21 *a* (d) *Exhortation to guard the deposit*

20 O Timothy, guard ¹that which is committed unto thee, turning away from the profane babblings and oppositions
21 of the knowledge which is falsely so called; which some professing have ²erred concerning the faith.

¹ Gr. *the deposit.*

² Gr. *missed the mark.*

20 O Timothy, guard the deposit, turning away from the profane babblings and balanced propositions of counterfeit knowledge, by making a profession of which some in the matter of faith have missed their aim.

A pregnant passage summing up the whole epistle. The Church is the guardian of faith and morals for all time, and every ruler of the Church must recognise his responsibility in these two matters of transcendent importance. Morals have been provided for in the passage, *vv.* 13—16 above, and we cannot doubt that the deposit here is the deposit of faith. A deposit is a sum of money deposited with a friend or at a bank for safe custody—to be faithfully handed over on the demand of the depositor, and in that sense God entrusts us with the deposit of the Catholic Faith. Neither 'thy soul' nor 'thy office'—which are senses in which *the deposit* has sometimes been taken—are so suitable to the context. S. Chrysostom understands it of the faith, and S. Vincent of Lérins has a well-known passage in which he presses home in this sense S. Paul's weighty charge. 'What is meant by *the deposit*? That which is committed to thee, not that which is invented by thee; that which thou hast received, not that which thou hast devised; a thing not of wit, but of learning; not of private assumption, but of public tradition; a thing brought to thee, not brought forth of thee; wherein thou must not be an author, but a keeper; not a leader but a follower. Keep the deposit. Preserve the talent of the Catholic Faith safe and undiminished; let that which is committed to thee remain with thee, and that deliver. Thou hast received gold, render then gold.' (*Commonitorium*, ch. 22—the next chapter shows in what sense he would admit of development in doctrine.)

The discussion of futilities which have no relation to practical religion—in this sense *profane*—and 'the endless contrasts of decisions, founded on endless distinctions which played so large a part in the casuistry of the Scribes as Interpreters of the Law'

(Hort), are as dear to the Indian as they were to the Jewish mind. The Christian teacher is not to allow himself to be involved in these idle subtleties of argument, but to brush them aside with clear succinct statement of the great verities which are contained in the Creed. 'This is the Catholic Faith, which except a man believe faithfully he cannot be safe.' If a soul in difficulty appeals to his priest, it is poor food to offer him the *balanced statements* of what one man has said on the one side and some one else on the other: what he wants is dogma, clear, definite and firm, and that—within certain limits—the Church is able to give. There is a true *knowledge* which is the gift of the Holy Spirit. But the claim to superior knowledge based upon skill in dialectical subtleties is not only a false one, it is liable to lead men away from the faith.

That this warning was efficacious in preserving the Church of Ephesus from serious error we may gather not only from Revelation ii. 1-8, where amidst some blame for sluggishness in works of charity it is implied that their faith is sound, but also from the express statements of S. Ignatius a generation later.

'I have learnt that certain persons passed through you from yonder, bringing evil doctrine; whom ye suffered not to sow seed in you, for ye stopped your ears, so that ye might not receive the seed sown by them, forasmuch as ye are stones of a temple which were prepared beforehand for a building of God the Father, being hoisted up to the heights through the engine of Jesus Christ, which is the Cross, and using for a rope the Holy Spirit: while your faith is your windlass and love is the way that leadeth up to God.' (*Ad Ephes.* 9.)

'No heresy hath a name among you, nay ye do not so much as listen to any one if he speak of aught else save concerning Jesus Christ in truth.' (*Ib.* 6.)

In the year 431 Ephesus was the scene of the great Council of the Church which condemned the false doctrine of Nestorius.

21 b Farewell

Grace be with you.

The grace be with you.

The Grace no doubt means 'the Grace of our Lord Jesus Christ' (2 Cor. xiii. 13). By this time it had become somewhat of a technical term. The word *you* is in the plural, showing that the epistle, though addressed to Timothy, is intended to reach the whole Church of Ephesus.

THE SECOND EPISTLE TO TIMOTHY

I

Instructions to Timothy, probably still at Ephesus. Ch. i. 1—ii. 13.

- (a) Salutation : i. 1, 2.
- (b) Stir up the grace of thy Ministry : i. 3—14.
- (c) Parenthesis on personal matters : i. 15—18.
- (d) Be ready to suffer : ii. 1—13.

I. 1, 2 (a) *The Salutation*

1 Paul, an apostle of Christ Jesus, ¹by the will of God, according to the promise of the life which is in Christ Jesus,
2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

¹ Gr. *through*.

1 It is difficult to understand what *apostle...according to a promise of life* can mean, and it is almost necessary, here and in Titus i. 1, to give the preposition the unusual sense of 'for the purpose of.' The great object of his apostleship is to make known the promise of that life which is in Christ Jesus. The slight differences between this salutation and that of the first epistle to Timothy may be partly accounted for by the changed situation. S. Paul is now in prison and he knows that the end of his life on earth is approaching: all the more he dwells on the great reality of true life, *the life which is in Christ Jesus*, and with the natural touch of increased affection he calls Timothy his *beloved child*. But the substance of his prayer is unchanged: *grace, mercy and peace* sum up all that he can wish for him in this world and the next.

I. 3—II. 13 *Instructions to Timothy, who is probably still at Ephesus*

3—14 (b) *Stir up the grace of thy ministry*

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my

4 supplications, night and day longing to see thee, remembering
 5 thy tears, that I may be filled with ¹joy; having been
 reminded of the unfeigned faith that is in thee; which dwelt
 first in thy grandmother Lois, and thy mother Eunice; and,
 6 I am persuaded, in thee also. For the which cause I put
 thee in remembrance that thou ²stir up the gift of God,
 7 which is in thee through the laying on of my hands. For
 God gave us not a spirit of fearfulness; but of power and
 8 love and ³discipline. Be not ashamed therefore of the
 testimony of our Lord, nor of me his prisoner: but suffer
 hardship with the gospel according to the power of God;
 9 who saved us, and called us with a holy calling, not according
 to our works, but according to his own purpose and grace,
 10 which was given us in Christ Jesus before times eternal, but
 hath now been manifested by the appearing of our Saviour
 Christ Jesus, who abolished death, and brought life and
 11 incorruption to light through the gospel, whereunto I was
 12 appointed a ⁴preacher, and an apostle, and a teacher. For
 the which cause I suffer also these things: yet I am not
 ashamed; for I know him whom I have believed, and I am
 persuaded that he is able to guard ⁵that which I have
 13 committed unto him against that day. Hold the pattern of
⁶sound words which thou hast heard from me, in faith and
 14 love which is in Christ Jesus. ⁷That good thing which was
 committed unto *thee* guard through the ⁸Holy Ghost which
 dwelleth in us.

¹ Or, joy in being reminded

² Gr. stir into flame.

³ Gr. sobering.

⁴ Gr. herald.

⁵ Or, that which he hath committed unto me Gr. my deposit.

⁶ Gr. healthful.

⁷ Gr. The good deposit.

⁸ Or, Holy Spirit

3 *I am thankful to God whom I worship from my forbears—*
 i.e. with the feelings and principles derived from my parents and
 ancestors. Christianity never seemed to S. Paul to be a different
 religion from Judaism (cf. Acts xxiii. 6, xxiv. 14), but its natural
 and legitimate development. It was really the religion held by
 his own family, did they but know it. So may we not say of many
 a sincere Hindu and Musalman that if they realised who it is they
 are seeking to worship they would be Christians too?—*in a pure*
conscience—‘a conscience void of offence toward God and toward

- men' (Acts xxiv. 16) is the only atmosphere in which true worship can be carried on, so that instead of religion being the handmaid of morality it is just the other way, morality is the handmaid of religion; we are to lead good lives in order that we may be able to worship God 'in spirit and in truth'—*as I keep the mention*
- 4 *concerning thee incessant in my petitions night and day—or, as I keep the remembrance concerning thee continual*—S. Paul may mean that he constantly mentions Timothy by name in his prayers, or that when praying he always remembers him; the difference is slight—*yearning to see thee, remembering thy tears, in order that I may be filled with joy*. If, as is probable, Timothy was with S. Paul at the time of his arrest, his tears were no doubt caused by seeing his beloved master torn from him. No word of Timothy has been preserved to us, but his tears are more eloquent than many words, telling us of his devoted affection for his master.
- 5 I am thankful, I say, *at receiving a reminder*—perhaps by some letter or message from Timothy—*of the faith unmixed with hypocrisy which is in thee*—their long companionship has made it impossible for S. Paul to doubt that Timothy's faith in Christ is genuine and sincere—*such as dwelt first of thy family in thy grandmother Lois—she apparently had been a convert from Judaism—and thy mother Eunice*—both names are Greek, but we know from Acts xvi. 1 that Eunice was a Jewess converted to Christianity, so her mother must have been a Jewess too—and *I am persuaded that it dwells also in thee*. What a beautiful picture this conjures up of a religious family; the two ladies watching over the spiritual development of their son and grandson (cf. iii. 15) with tender affection, and yet ready to give him up at the call of the apostle. In Acts xvi. 1 one MS. speaks of Eunice as a widow, and the impression made by the narrative in that chapter is that Timothy's Greek father was dead, otherwise he would hardly have consented to the sacrifice.
- 6 *For which cause*—i.e. because I believe that your faith is genuine and real—*I remind you continually to kindle up into a flame God's gift of grace which is in thee through the laying on of my hands*. A very important principle is here stated. 'The gifts and the calling of God are without repentance' (Rom. xi. 29); i.e. God does not take back a grace which He has once given, but it may remain dormant, like the dull embers of a fire, waiting for the human will to kindle it into living flame. So it may be with the grace of Baptism, of Confirmation, of Holy Communion; and the present passage teaches us that there is a gift of Holy Orders, the grace of *power, love, and discipline*, which also requires our human cooperation in order that it may be *kindled up*. Timothy had received this grace 'combining the whole of the gifts necessary for the ministry in one aggregate' (Alford) when he was ordained by S. Paul by means of the laying on of his hands. We do not know when this took place, but 1 Tim. iv. 14 ('together with the laying on of the hands of the presbytery') suggests that it probably took place in

the mother church of Antioch, perhaps on the return from S. Paul's second journey. If so, he would then probably have been ordained as a presbyter (cf. Acts xiv. 23); but it is possible that the present passage refers to a second ordination, for the office and work of a bishop, which had taken place since 1 Timothy was written. S. Paul's language would be more natural if it referred to a comparatively recent event, and this supposition would fit in with S. Clement's statement in ch. 44 of his Epistle to the Corinthians, that the apostles 'knowing there would be strife over the bishop's office, appointed the aforesaid persons, and afterwards provided a codicil, that if they should fall asleep other approved men should
7 succeed to their ministrations.' *For God did not then give to us a spirit of cowardice, but He gave us a spirit of power and love and discipline.* The tense of the verb shows that S. Paul is referring to the time of Timothy's ordination, but his use of the word *us* shows that he is thinking also of his own (Acts xiii. 1-3). It is unfortunate that the word 'cowardice' is translated 'fear' in A.V. ('fearfulness,' R.V.). God does give us the spirit of fear (Is. xi. 2; Prov. i. 7; Ps. ii. 11; Heb. xii. 28; 1 Pet. i. 17; etc.), but *cowardice* is quite a different thing. The noun is only used here, the verb in John xiv. 27, the adjective in Matth. viii. 26, Mark iv. 40, Rev. xxi. 8, and in all cases the quality it describes is the subject of rebuke. It means the shrinking or drawing back from something to which God has truly called us; the refusal, it may be under the pretext of humility, to undertake a task or a responsibility which it is clearly our duty to undertake. All that we know of Timothy would lead us to suppose that this was a temptation to which he was specially liable; having been all his life the companion and disciple of S. Paul he shrank now from the position of authority into which he had been thrust at Ephesus and from having to stand alone. The remedy, says the apostle, is to cast yourself on God and remember the gift which He gave you in your ordination, which conveyed (1) spiritual *power*—that 'power from on high' (Luke xxiv. 49) which was given to the apostles at Pentecost, and changed them from timid and distracted disciples into bold preachers of the truth; (2) *love*—that pastoral sympathy with your flock which shall make you share their joys and sorrows, and watch over each soul with a personal affection; and (3) *discipline*—the power of regulating first yourself, and then others. See Dean Church's *Cathedral and University Sermons*, p. 207. 'S. Paul opposes to the "spirit of fear"—that meanness of heart, that coward and craven shrinking from responsibility and effort, which is pourtrayed in the unprofitable servant who could find nothing to do with his one talent—S. Paul opposes to this, that triple characteristic of all high action on human souls, "the spirit of power and of love and of a sound mind," energy, charity, discipline in its works and results. And those whose work in life it is to discipline others in the ways of truth and holiness must begin by taking much heed to

the discipline of themselves.' The whole sermon (specially addressed to the clergy) should be carefully read. Cf. Wisdom i. 5 ('the holy spirit of discipline'), vi. 17. 'The beginning of wisdom is desire of discipline and the care for discipline is the love of her.' *Therefore be not ashamed of the testimony of our Lord*—i.e. of bearing your testimony to our Lord—*nor of me His prisoner, but suffer ills with me for the gospel*—cf. ii. 3 where the R.V. supplies 'me' and probably it should be the same here (*suffer hardship with the gospel* involves rather a harsh personification, though it may be justified by 1 Cor. xiii. 6 'rejoiceth with the truth')—*according to God's power*—i.e. trust not in any natural fortitude, but draw on that divine strength which has been given you; the 'spirit of might' is one of the seven gifts of the Spirit (Is. xi. 2), and it enables us both to do and bear for God: every Christian must therefore be prepared to suffer in some way for his faith, with Christ and His saints, and he has the sure promise 9 'as thy days, so shall thy strength be' (Deut. xxxiii. 25)—that *God who saved us and called us into a holy calling*—salvation is both past, present and future; here it is looked upon as effected, as in God's intention it was, when we first became Christians; our *calling* is both 'the divine invitation to embrace salvation in the kingdom of God' and also the state which results when we accept it, 'I heartily thank our heavenly Father, that He hath called me to this state of salvation.' So '*calling*' or '*vocation*' is a great Christian word, implying that all our life is regulated by the continued, living, personal call of God (1 Thess. v. 24)¹—*not according to our own works but according to a purpose of His own and a grace*—the tendency in these Pastoral Epistles is to dwell on the need of good works for Christians, but here (as in Tit. iii. 5) we have the characteristically Pauline doctrine that we became Christians not because we were good but because God purposed to make us good—namely *the grace which was given to us in Christ Jesus before eternal times*—i.e. from all eternity. In what sense was the grace given *from all eternity*? It rested on the eternal counsel of God, and since all that God wills is actual, not merely potential, and independent of time, the grace was given so soon as God willed it to be given. So also the Lamb is said to have been 'slain from 10 the foundation of the world' (Rev. xiii. 8)—*but manifested now*

¹ 'There is but one means by which the heart can be preserved fresh and young, and the will firm and buoyant, and that is by bringing into all this stifling routine the inspiring presence of a Person. Let the labourer work under the eye of Him who has called him, let him live in constant fellowship with One whose presence is always an inspiration, and who is more interested in the worker than the work, and all will be changed. The companionship of a great and much-loved person dispels all monotony and gives interest to the most commonplace acts...for the memory of that call is life and vigour, freshness and interest, daily renewal, perennial youth. Every day's work is the weaving of a closer and more intimate friendship between the labourer and the householder.'—Maturin, *Practical Studies on the Parables*, pp. 104, 106.

through the epiphany (or *glorious appearing*) of our Saviour Christ Jesus—'Epiphany' is used elsewhere of Christ's second advent, but here it refers to the first advent or incarnation of our Lord: the word calls attention to the glories which accompanied His coming¹—*abolishing at once death*—Christ abolished death by introducing us to spiritual life, so that physical death is no longer a penalty but is henceforth 'but the gate of life immortal' (John xi. 26). Death still exists but it no longer 'reigns' over man (Rom. v. 14, 17), and even as a physical fact its abolition is decreed (1 Cor. xv. 26)—and *illuminating life and incorruption*—see Driver's *Sermons on the Old Testament* for a sermon on this text on the 'Growth of Belief in a Future State.' He shows that though there was a gradually brightening hope of immortality among the Jews 'it remains that in its full significance the doctrine of a future life was first enunciated by the Gospel.' Amongst other nations, and more especially the Egyptians, the belief in a future life was stronger and more definite, so that it would not be true to say (as the A.V. renders) that Christ 'brought immortality to light' for the first time; but He shed a flood of light upon *life and incorruption*, i.e. He taught us what true life is, the life which may be begun here and continued beyond the grave, where there is 'not simple continuation of being but the preservation of all that belongs to the fulness of humanity' (Westcott). This implies the resurrection of the body, as taught by S. Paul in

- 11 1 Cor. xv.—*through the gospel, for the purpose of which gospel I, even I, was set as herald and apostle and teacher.* The 'I' is very emphatic, and seems to express the continual surprise of S. Paul that such a one as he should have been permitted to take part in so great a work. Cf. 1 Tim. i. 12, 13, ii. 7. *For which cause*—i.e. because I was appointed a herald of the gospel—I *am suffering even these things*—imprisonment at Rome, with the near prospect of death; thus we learn that he had been arrested by the officers of the Government because of his preaching of Christianity—but *I am not ashamed*—however disgraceful imprisonment might appear in the eyes of men, to be imprisoned for Christ was to S. Paul a cause of joy and boasting; (cf. Rom. v. 3—5) *for I know in whom I have put my trust, and I am persuaded that he is powerful to guard my deposit for that day.* What is *my deposit*? Several meanings have been suggested. The word signifies money or other precious things deposited in a bank or treasury, to be returned when demanded. Cf. Lev. vi. 2, 4; 2 Macc. iii. 10, 15. In verse 14 it clearly means

¹ The word occurs frequently in 2 Macc., being always there used of God's supernatural appearances in aid of His people. 'Already in heathen use this grand word was constantly employed to set forth these gracious appearances of the higher powers in aid of men' (Trench, *Syn.* § 94). The title 'Epiphanes' given to Antiochus, one of the Syrian kings, was a mark of the flattery which looked upon him as a present deity. So the word carries with it (1) the implication of a divine incarnation; (2) the brightness and glory of the appearance—'Arise, shine, for thy light is come'; (3) the opportuneness of the divine intervention in human affairs.

- the faith committed to Timothy to preach, but here it must mean something which S. Paul has committed into the hands of God to be produced and given back to him at the day of judgment. Some have thought that this means his soul which he has entrusted to God to keep—cf. Luke xxiii. 46 ('Into thy hands I *deposit* my spirit'), but it is more in accordance with the context to suppose that he means the work of his life, his preaching of the faith and its results. Cf. 1 Cor. iii. 13; Rev. xiv. 13. Think of that work of S. Paul deposited in God's bank, and how it is still bearing compound interest every day. See also 1 Tim. vi. 20. The word
- 13 is peculiar to the Pastoral Epistles. *Hold an outline-sketch*—cf. 1 Tim. i. 16—*of healthy words*, those namely *which thou didst hear from me*—hold it, I say, *in faith and love*, the love *which is in Christ Jesus*. This is one of several expressions in these epistles (1 Tim. vi. 12; 2 Tim. ii. 2, 8, 14) which seem to refer to some elementary form of a creed delivered to Timothy at his baptism. Cf. Burn, *An Introduction to the Creeds*, pp. 14—17. But the creed is to be held fast by faith and love; it is not a mere instruction which a master delivers to his pupils, but it must be the principle of his own life, 'for even the soundest doctrine and the most accurate symbols avail not unless held fast by a faith which worketh by love.' Dogma, as such, often creates prejudice; but the remedy is not to do away with dogma, but to hold it in faith, i.e. personal
- 14 surrender, and Christian love. *The good deposit*—i.e. the faith committed to thee to preach—*guard, through the power of the Holy Spirit who dwells in us*. The faith is to be *guarded*, kept uninjured by heresy or false teaching, and this cannot be done by any human means but only by the power of the *indwelling Spirit*, by a life lived in accordance with His promptings and inspirations. Probably if we knew the whole truth every failure of faith could be traced to a failure of life, either in the unbelieving man himself, or in those professing Christians with whom he has come into contact.

15—18 (c) *Parenthesis on certain personal matters*

- 15 This thou knowest, that all that are in Asia turned away
16 from me; of whom are Phygelus and Hermogenes. The
Lord grant mercy unto the house of Onesiphorus: for he oft
17 refreshed me, and was not ashamed of my chain; but, when
18 he was in Rome, he sought me diligently, and found me (the
Lord grant unto him to find mercy of the Lord in that day);
and in how many things he ministered at Ephesus, thou
knowest very well.

- 15 *Thou knowest this, that all those in Asia deserted me* when they came to Rome; *one of whom is Phygelus, and Hermogenes* is another.

The tense of the verb shows that S. Paul is not alluding to a permanent alienation, still less to any apostasy from the faith, but to some definite occasion: perhaps certain Asiatic Christians had come to Rome and there, being ashamed of Paul the prisoner, had avoided him or cut his acquaintance. He calls them *those in Asia* because they had now returned to Ephesus. Two are mentioned by name, probably because they belonged to Timothy's own flock. 'Asia' as always in the N.T. means that portion of Western Asia Minor which formed the Roman province of 'Asia' with Ephesus for its capital city. S. Paul's affectionate heart was wounded by this desertion, but he does not accuse these Christians of anything more than keeping out of his way; it was a case of cowardice, 16 ingratitude or unkindness, rather than of unbelief. *May the Lord give mercy to the house of Onesiphorus, because he often refreshed me*—the word implies bodily relief as well as spiritual refreshment—and—in contrast with those other Asiatic Christians—*was not ashamed of my chain*. 'From this expression here and in ch. iv. 19, and from what follows, v. 18, it has been not improbably supposed that Onesiphorus himself was no longer living at this time' (Alford). If so, the words which follow are a distinct prayer for the dead, and indeed it is difficult in any case to suppose that S. Paul did not follow this natural and beautiful practice, in use among the Jews (2 Macc. xii. 43—45), when he insists so strongly elsewhere on the duty of praying for all men. (For a good brief discussion of the 17 question see Gayford, *The Future State*, ch. iv.)¹ *But on the contrary when he had arrived in Rome he the more diligently sought me and found me—may the Lord give him to find mercy from the* 18 *Lord in that day—and what great services he did in Ephesus, better than I can tell thee thou thyself art learning*. In a few brief touches S. Paul has sketched the character of a faithful layman of that early age. Onesiphorus was an Ephesian Christian who had devoted himself to the service of the Church, by alms and personal assistance to his brother Christians; his business taking him to Rome he did not like others shrink from the shame and peril of association with a prisoner about to be executed, but at great trouble discovered the place of his confinement and obtained leave to visit him, with all the more earnestness because he knew the apostle to be in distress. This visit brings great consolation to S. Paul. Shortly afterwards Onesiphorus dies and is remembered in the prayers of the Church, while his family in Ephesus are commended to Timothy's affectionate care (iv. 19). In the *Acts of Paul and Thecla*, a Christian romance containing historical elements, which was current perhaps as early as the first century, Onesiphorus appears as living with his wife and children in Iconium, meeting S. Paul on his arrival there, and giving up his house to him for a place of preaching. See Conybeare's *Monuments of Early Christianity*, pp. 49—88.

¹ In the series of 'Oxford Church Text Books.' Rivingtons.

II. 1-13 (d) *Be ready to suffer for your faith*

2 Thou therefore, my child, be strengthened in the grace
 2 that is in Christ Jesus. And the things which thou hast
 heard from me among many witnesses, the same commit thou
 to faithful men, who shall be able to teach others also.
 3 ¹Suffer hardship with *me*, as a good soldier of Christ Jesus.
 4 No soldier on service entangleth himself in the affairs of *this*
 life; that he may please him who enrolled him as a soldier.
 5 And if also a man contend in the games, he is not crowned,
 6 except he have contended lawfully. The husbandman that
 7 laboureth must be the first to partake of the fruits. Consider
 what I say; for the Lord shall give thee understanding in all
 8 things. Remember Jesus Christ, risen from the dead, of the
 9 seed of David, according to my gospel: wherein I suffer
 hardship unto bonds, as a malefactor; but the word of God
 10 is not bound. Therefore I endure all things for the elect's
 sake, that they also may obtain the salvation which is in
 11 Christ Jesus with eternal glory. Faithful is the ²saying: For
 12 if we died with him, we shall also live with him: if we endure,
 we shall also reign with him: if we shall deny him, he also
 13 will deny us: if we are faithless, he abideth faithful; for he
 cannot deny himself.

¹ Or, *Take thy part in suffering hardship, as &c.*

² Or, *saying; for if &c.*

1 *Thou therefore, my child*—contemplating these examples of
 faithfulness and defection—*be thyself inwardly strengthened in the*
 2 *grace which is in Christ Jesus, and the things which thou didst hear*
from me in the presence of many witnesses, these deposit with faithful
men such as will be able to teach them to others again. Here again
 we have a hint of the existence of a creed, and this creed was
 solemnly delivered to Timothy by S. Paul, either at his baptism,
 or possibly at his ordination, when presbyters and others were
 present to confirm its truth. Thus S. Paul shows his anxiety that
 the fundamental truths should be established on the widest and
 firmest basis, and we learn how illusory is the distinction which
 some have tried to draw between the Christianity of Christ and
 that of S. Paul. So Timothy himself is to hand on the same truths
 to others with, it is implied, the same solemn ordination which had
 3 been bestowed on him. *Suffer ills with me as a fine soldier of*
Christ Jesus: take your share of hardship as I do, and as every

- soldier expects to do. As a great preacher once said, 'We are only deceiving ourselves if we think that to a self-indulgent life we can
- 4 add the luxury of religious emotion.' *No one when he serves as a soldier*—goes on a military expedition—*involves himself in the occupations of the ordinary life*; he abstains from them *in order that he may please the captain who enlisted him*. So says S. Ignatius:—
 'Please the Captain in whose army ye serve, from whom also ye will receive your pay. Let none of you be found a deserter. Let your baptism abide with you as your shield; your faith as your helmet; your love as your spear; your patience as your body armour' (*ad Polyc.* 6). Christ is the Captain of our salvation (Heb. ii. 10), and to please Him is the supreme motive of a Christian.
- 5 *And also if anyone contend in the public games, he is not crowned unless he shall have contended lawfully*—i.e. according to the rules laid down for the contest. Athletic contests were a great feature in the life of Greek cities, such as Ephesus, and S. Paul often refers to them; just as they had rules of training, diet, exercise, etc., without observing which no one could hope to win a victory, so also
- 6 must the Christian life be one of self-discipline. *The husbandman who labours hard must be the first to partake of the fruits*—and not the idle and careless. Thus the life of a Christian must be characterised by suffering, self-discipline, and unremitting work; on this condition he may expect to receive rewards both present and future—the 'manifold more in this present life' as well as the
- 7 heavenly inheritance. *Perceive*—grasp the 'meaning of—*what I say*; for the Lord will give thee understanding in all things. There is a force of urgency about this verse which implies that if Christian principles fail to sink deeply into our hearts and impress themselves on our lives we cannot shelter ourselves under the plea of want of intelligence, for the Holy Spirit has been given to us, and among His gifts there is one, the spirit of *understanding*, which is intended to meet this very mental deficiency. Though Christianity satisfies the highest wisdom of philosophers, there is nothing in its practical teaching too hard for the simplest people to understand if they seek the enlightenment of the Holy Spirit, and it is wonderful in India to see what an intellectual quickening has in most cases followed on conversion. 'So well do the converts, as a class, use their opportunities that the community is earning for itself a constantly improving position in the public estimation' (*Imperial Gazetteer of*
- 8 *India*, i. 445). *Bear in mind continually Jesus Christ, risen from the dead, of David's seed, according to my gospel*. Again we hear the creed-rhythm. Though the expression of *David's seed* does not occur in our present Creeds, it seems to have formed part of the earliest profession of faith, if we may judge from the way in which it constantly recurs in S. Ignatius' letters (*Eph.* 18, 20; *Trall.* 9; *Rom.* 7; *Smyrn.* 1). Cf. *Teaching of the Apostles*, § 9. 'The confession of Jesus the Messiah, of David's seed, was the natural form for the time when the gospel was chiefly preached to the Jews,

who were looking for the Son of David: when the purely Gentile character of Christian communities, such as Ephesus and Rome, became more decided, it was more natural to leave out the mention of the Davidic descent of Jesus' (Zahn). Cf. Rom. i. 3. He who rose from the dead is the historical Christ, truly descended from David. The phrase implies that Mary, like Joseph, was descended from David, though we have no express assertion of the fact in the Gospels, but one early MS. (the Sinaitic Syriac) adds at S. Luke ii. 4, 'because they were both of the house of David.' It is also asserted in the 'Protevangelium Jacobi,' which may preserve an ancient tradition. *In which gospel I suffer hardship even unto bonds as a malefactor, but yet the word of God has not been bound—*i.e. it continues to be preached in spite of my imprisonment. So also at his first imprisonment, Phil. i. 14-18. S. Paul's anxiety is not for himself, but for the missionary work of the Church; that must be carried on at all costs. *On account of this—*i.e. because I know that my imprisonment does not prevent the preaching of the gospel—*I endure all things—I bear up against them with courage—the word means much more than mere passive endurance—on account of the chosen ones—the elect* are those whom God has already chosen or those whom He will choose for admission into the Christian Church; see the Catechism, which says 'The Holy Ghost...sanctifieth all the elect people of God.' It does not mean 'chosen to final salvation,' as is shown by the words which follow. *That they also as well as I may obtain salvation, the salvation which is in Christ Jesus, with glory eternal.* Cf. iv. 8. The apostle has not before this spoken as if he felt sure of final salvation (cf. 1 Cor. ix. 27), but now with the immediate prospect of martyrdom before him, his hope amounts almost to certainty. S. Paul's example cannot be quoted in favour of making such certainty the test of whether we are in a state of grace. *Faithful is the well-known word, for it says,*

*If we died with him,
we shall also live with him;
if we endure,
we shall also reign with him;
if we shall deny him,
he also will deny us;
if we are faithless,
he abides faithful;
for he cannot deny himself.*

The rhythmical structure of the lines makes it extremely probable that we have here a fragment of a hymn, well-known to S. Paul's hearers, on the glories of martyrdom. In that case *if we died with him* would not refer to baptism, as in Rom. vi., but to the literal death of those who suffered for Christ, and the life is the life beyond the grave. The second and third clauses have their parallels in Rom. viii. 17 and Matth. x. 32, 33.

God's faithfulness

It is difficult to understand the ground of the appeal to God's faithfulness. Is it (1) a warning to those who might be tempted to deny their faith under stress of persecution that God's judgments are as certain as His promises? 'Those who have understood these words as containing soothing comforting voices for the sinner, for the faithless Christian who has left his first love, are gravely mistaken. The passage is one of distinct severity—may even be termed one of the sternest in the book of life. *He cannot deny himself*, cannot treat the faithless as though he were faithful, cannot act as though faithlessness and faithfulness were one and the same thing' (so Spence in Ellicott's Commentary and many other commentators). Cf. Deut. vii. 9, 10. Or is it (2) after all 'a message of life; not every weakness of faith will call down the awful judgment that God will deny us; for man's faith in God is not the measure of God's faithfulness to man' (Bernard, in Camb. Gk Test.). So by an extension of this meaning, it may remind us that the way is always open to confession and repentance, for 'God is *faithful* and just to forgive us our sins.' (3) Or does it mean—'if we fall from the faith and forfeit our own salvation, He still carries forward His own gracious will in saving mankind by the gospel'?

It is not easy to decide between these different interpretations, but on the whole we prefer the second, for there is something repellent in appealing to God's faithfulness as a proof that we may be lost—it is always associated with salvation and mercy. (Cf. Ps. lxxxviii. 11 'Shall Thy faithfulness be declared in destruction?') We must understand then the unfaithfulness here indicated to mean some temporary aberration of the intellect or affections, not that deep-seated apostasy of the will for which a different word is always used (John ii. 36; Acts xix. 9; Rom. ii. 8 etc.). The present word is used of the unbelief of the disciples after the Resurrection, which was so soon turned into believing joy (Luke xxiv. 11, 41), and the corresponding noun is significantly found in the cry 'Lord, I believe; help thou mine *unbelief*.' It is the 'honest doubt' of many who would fain be believers, and in whom there is no moral repugnance to the gospel. It is illustrated by S. Peter sinking under the waves, yet even when sinking stretching out hands to Christ to save him; or by the same S. Peter denying His Lord under stress of temptation, yet turning back to Him in the bitterness of contrition. Thus the hymn is a very pathetic testimony to the circumstances of the early Christians in places like Ephesus. S. Paul has just been taken from them, and was awaiting death; Timothy himself was soon to be imprisoned (Heb. xiii. 23); and no one knew on whom the blow next might fall. Truly it was a time to 'admonish one another with psalms and hymns and spiritual songs,' urging the glory of martyrdom, the royalty of endurance, the danger of apostasy, but above all the faithfulness of God who, even when the heart is weak and the flesh is faint, still is 'greater than our heart and knoweth all things' (1 John iii. 19, 20).

'Let me no more my comfort draw
From my frail hold of Thee;
In this alone rejoice with awe—
Thy mighty grasp of me.'

J. C. Shairp.

See S. Bernard, *Cant.* LXVIII. 6. 'The whole state of the Church then is happy and blessed, and the thanksgiving and glory which she renders to God is altogether below that which she owes Him, not only for those benefits which she has already received from His goodness, but for those also which she has still to receive from it. For why should she be anxious with respect to her merits, to whom a stronger and more secure reason for glorying is supplied in the purpose of God respecting her? God *cannot deny Himself*, nor does He undo that which He has done; as it is written, Who declares...from ancient times the things that are not yet done (Is. xlv. 10). He will do them without doubt; He will do them, and not be wanting to His purpose.' (Eales' Translation.)

II

II. 14—IV. 8 *Present and future prospects of the Church.*

- (a) The need of a pacific uncontroversial temper: ii. 14—26.
- (b) The corruptions of the future time: iii. 1—9.
- (c) Timothy is commended for his loyalty and encouraged to endure: iii. 10—14.
- (d) The uses of Holy Scripture: iii. 15—17.
- (e) The need of diligence and watchfulness in the Chief Pastor, enforced by S. Paul's own example: iv. 1—8.

II. 14—26 (a) *The need of a pacific, uncontroversial temper*

14 Of these things put them in remembrance, charging *them*
in the sight of ¹the Lord, that they strive not about words,
15 to no profit, to the subverting of them that hear. Give
diligence to present thyself approved unto God, a workman
that needeth not to be ashamed, ²handling aright the word
16 of truth. But shun profane babblings: for they will proceed
17 further in ungodliness, and their word will ³eat as doth a
18 gangrene: of whom is Hymenæus and Philetus; men who
concerning the truth have ⁴erred, saying that ⁵the resurrection
19 is past already, and overthrow the faith of some. Howbeit

¹ Many ancient authorities read *God*.

² Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*

³ Or, *spread*

⁴ Gr. *missed the mark*.

⁵ Some ancient authorities read *a resurrection*.

the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.

20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto

21 honour, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work.

22 But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure

23 heart. But foolish and ignorant questionings refuse, knowing

24 that they gender strifes. And the Lord's ¹servant must not strive, but be gentle towards all, apt to teach, forbearing,

25 in meekness ²correcting them that oppose themselves; if peradventure God may give them repentance unto the

26 knowledge of the truth, and they may ³recover themselves out of the snare of the devil, having been ⁴taken captive ⁵by the Lord's servant unto the will of God.

¹ Gr. bondservant.

² Or, instructing

³ Gr. return to soberness.

⁴ Gr. taken alive.

⁵ Or, by the devil, unto the will of God Gr. by him, unto the will of him. In the Greek the two pronouns are different.

- 14 *Remind* people continually of these things—namely, of the great fundamental truths contained in vv. 11—13—solemnly testifying before God that they debate not about mere words, a thing which is useful for nothing, leading to ruin of the hearers. Mere controversy can never lead to moral and spiritual edification, but will always, however unintentionally, produce the opposite result.
- 15 *Give diligence to present thyself to God as genuine*—as sound metal, tested and approved throughout—a worker for Him not to be ashamed of—just as there are some Christians who are ‘the glory of Christ’ (2 Cor. viii. 23), so there are others of whom He must be ashamed; especially are these to be found amongst the clergy who, though nominally workers, by their idleness and unreality make Him, as it were, blush that they should bear His Name¹—cutting straight the word of the truth, as a man cuts straight a row or furrow; therefore, teaching the truth correctly and directly. Cf. Prov. iii. 6, ‘he shall direct thy paths,’ xi. 5, ‘the righteousness

¹ ‘A workman that needeth not to be ashamed’—A.V. and R.V. But in the only other place where the Greek word here used is found—Josephus, *Ant.* xviii. 7. 1—this is clearly not the meaning: ‘Nor do thou esteem it other than a thing to be ashamed of to be inferior to one who the other day lived upon thy charity.’

- 16 of the perfect shall *direct* his way.' *But from the profane empty babblings stand aside*, cf. 1 Tim. vi. 20. 'The duty laid on Timothy and Titus is not of refuting deadly errors, but of keeping themselves clear, and warning others to keep clear, of barren and mischievous trivialities usurping the office of religion.' (Hort, *Judaistic Christianity*, p. 134.) *Profane* expresses 'not so much profanity in the modern sense, as the absence of any divine or sacred character'; at the same time it leads on to positive impiety, *for they*—i.e. the teachers
- 17 of such things—*will advance to a further degree of impiety, and their word will as a gangrene have pasturage*—eat into the body and continue to spread—*of whom is Hymenæus*, probably the same person who is mentioned in 1 Tim. i. 20; if so, his excommunication had not had the effect which the apostle hoped. It is in such glimpses as this that we understand that S. Paul was not exempt from the disappointments which are sometimes experienced by missionaries in our own day—and so is *Philetus*—of him nothing more is known—*such men as concerning the truth missed aim, or made a bad shot*—the word peculiar to the Pastoral Epistles in
- 18 the N.T. is found in contemporary papyri—*saying that resurrection has already taken place*. For the nature of this heresy consult Hastings, *Dict. Bib.* vol. II. (under 'Hymenæus') and S. Augustine, *Ep.* 55. 3. There is a mystical resurrection now, and also a resurrection of the body hereafter, and neither of these must be mistaken for the other. S. Paul does not think that doctrinal error is immaterial; on the contrary, he sees clearly that errors of faith always lead in the end to serious moral consequences, corrupting the whole community. *And so they overturn the faith of some Christians*.
- 19 *Nevertheless the solid foundation of God*—i.e. which God has laid—*stands fast, seeing it has this seal impressed on it: 'The Lord knows them that are His'* (Num. xvi. 5), *and 'Let him depart from unrighteousness—every one who names the name of the Lord,'* as his Lord. In spite of the false doctrines introduced by some Christians, the Church on earth—*God's solid foundation*—remains as the home and guardian of true faith and holiness, against which 'the gates of hell shall not prevail,' because it has in it these faithful ones—known to God, but not known to us—who are destined to attain eternal life, and because a high standard of morals is its leading characteristic. Thus the passage contains two warnings: (1) That we must not dare to separate between the visible and the invisible Church; to say who belong to the soul of the Church and who belong only to the body. 'This is the great secret of the kingdom, which God hath locked up and sealed up with the counsels of eternity'. (2) That our aim must be to attain holiness of life, not the inward assurance of salvation. Everyone who calls

¹ Bishop Jeremy Taylor, *Works*, vol. III. Discourse 16, 'Of Certainty of Salvation.' The whole discourse is worth reading together with the beautiful prayer at the end.

- Christ his Lord is pledged to the conquest of sin in himself; he does not always know himself to be 'saved,' nor is it necessary that he should. *But in a great house*—the Church viewed in its beginnings is a *foundation*, but viewed as to its development in history it is a *great house*—*there are not only vessels golden and silver but also wooden and earthen*: 'The street of the city is pure gold.' The Church in heaven contains only saints, but the Church on earth contains both good and bad (Matth. xiii. 47—50); heretical members like Hymenæus and Philetus, and others who refuse to *depart from iniquity* yet, unless they incur the extreme penalty of excommunication, must still be looked upon as members, though in fact they are perishable members, not destined to share the Church's final glory. Their destination however may yet be changed, as was S. Paul's own when he became 'a chosen vessel.' *And one*
- 21 *class are for honour, the other for dishonour; if therefore a man shall have cleansed himself from these last*—i.e. from the vessels destined for dishonour, and the teaching which they impart—he *will be a vessel for honour, sanctified, of good service to the Master, for every good work prepared*. Another beautiful 'vignette' of Christian life. The Christian's goal is *honour*, the honour conferred by God; his principle is *holiness*; his aim is *service*, usefulness to his Master Christ: his watchword is '*be prepared*,' hold thyself ready at every moment for every sort of kind and charitable action.
- 22 *But flee the whole class of youthful desires*. The word 'lusts' (in A.V. and R.V.) suggests too narrow an interpretation of the Greek word. S. Chrysostom says: 'Not only the lust of fornication; but every youthful desire is a youthful lust. Let the aged learn that they ought not to do the deeds of the youthful. If one be given to insolence, or a lover of power, of riches, of bodily pleasure, it is a youthful lust and foolish. These things must proceed from a heart not yet established, from a mind not deeply grounded but in a wavering state.' Timothy must at this time have been between thirty and forty years of age, and a man who is getting on in years ought to show a growing sense of the seriousness of life, and put away the frivolities of youth. He will not for instance indulge in games and amusements beyond what is necessary for physical recreation, nor will he look upon the making of money as the chief business of life. Cf. 1 Tim. vi. 12. *But*—here is the real business of life—*pursue righteousness, faithfulness* (cf. Gal. v. 22; Matth. xxiii. 23—a meaning which is supported by the recently-discovered papyri), *love, peace with (all) those who call upon the Lord out of a pure heart*. Cf. Mark ix. 50. Nothing can be more contrary to the spirit of Christ than the temper which finds expression in quarrels and dissensions, either in family and social life, or on a larger scale in the divisions between different parties or Churches. If we cannot effect formal union we must cultivate the spirit of peace, and pray for it, with all who sincerely believe in Christ
- 23 and are living Christian lives. *But in order to do so it is necessary*

- to *shun the whole class of foolish and stupid questionings, knowing that they beget fights*. Futile controversy has always been a besetting danger of the Church, and perhaps never more so than at the present time. Not that all controversy is futile; it would be difficult to exaggerate the debt we owe to the great champions of the Christian Faith, who by word and pen and life prevented the Church from being led away by the plausible inventions of heretics. There is much that is controversial in S. Paul's own writings, and the whole epistle to the Hebrews is a lofty and sustained argument against Judaism. But controversy, if it is to justify itself, must (1) be occupied with questions which have a real bearing on faith and morals, and (2) must be conducted without loss of the peaceful
- 24 temper, as follows. *But a slave of the Lord Jesus*—this title is commonly reserved for themselves by the apostles; in Phil. i. 1 S. Paul uses it of himself and Timothy; it goes back to the great passages in Isaiah (xlii. 1, etc.) which speak of 'the Servant of the Lord'—*must not fight*, even in a fight of words; *on the contrary he must be gentle towards all men*—whether Christians or not—*ready to teach them, ready to bear any evil done to himself*—cf. Wisdom ii. 19, 'Let us...prove his patience under wrong' (R.V.)—
- 25 *in meekness instructing the opposers, if perchance at any time God might give them repentance for the purpose of recognition of truth*. If Christians try to drive home the truth to others in a hard and overbearing manner, it makes it very much harder for the latter to acknowledge themselves in the wrong when conviction begins to dawn on them. Many a non-Christian who has been impervious to argument has been converted by the spectacle of meekness and patience exhibited by the Christian preacher¹. Notice that what is needed is *repentance*, i.e. a change of heart and will, much more than an intellectual movement, and for this we must continually pray, even while we do our best by means of argument to put the truth
- 26 before unbelievers, for it is the gift of God. *And they may become sober again* and so escape out of the snare of the devil, having been captured alive by him—viz. by the Lord's servant—for the purpose of doing His—i.e. God's—will. The sin which issues in unbelief is here represented as a kind of drunkenness, and by repentance a man becomes sober again—so our Lord calls it 'coming to himself' (Luke xv. 17). Again sin, so far from being freedom to do as one likes, is a state of being ensnared by the devil, from which the only escape is to be captured alive, cf. Luke v. 10—to do the will of Him 'whose service is perfect freedom.' Here we have the thought frequently

¹ The following incident occurred not long ago at Hyderabad. A European missionary was preaching in the bazar, when a truculent Mohammedan came up to him, spat in his face, knocked off his hat, and covered him with abuse. The missionary said nothing, but wiped his face, picked up his hat, said a silent prayer for his opponent, and went on preaching. Next day he was preaching in the same place when a man started out of the crowd, fell down in the dust and embraced his feet. It was the same man who had insulted him the day before.

enunciated by S. Paul that man being a creature cannot have real independence; his only freedom is to choose whom he will serve. He must either 'bring every thought into captivity to the obedience of Christ' (2 Cor. x. 5), or fall under the dominion of Satan: there is no other alternative. He cannot serve two masters, but he must serve one, and his wisdom is to choose the service of the loving Father who has created him and the Saviour who has redeemed him. The verse is rendered somewhat obscure by the ambiguity of the pronouns, but that it is not the devil who captures is made probable by the peculiar Greek word here used, which is only elsewhere in the N.T. found in Christ's choice of S. Peter to be 'a fisher of men'—*for the purpose of life*—Satan does not catch men for life, but for death. In medical writers the word is often used as equivalent to 'restore to life.'

III. 1—9 (b) *The corruptions of the future*

3 But know this, that in the last days grievous times shall
2 come. For men shall be lovers of self, lovers of money,
boastful, haughty, railers, disobedient to parents, unthankful,
3 unholy, without natural affection, implacable, slanderers,
4 without self-control, fierce, no lovers of good, traitors, head-
strong, puffed up, lovers of pleasure rather than lovers of
5 God: holding a form of godliness, but having denied the
6 power thereof: from these also turn away. For of these
are they that creep into houses, and take captive silly women
7 laden with sins, led away by divers lusts, ever learning, and
8 never able to come to the knowledge of the truth. And like
as Jannes and Jambres withstood Moses, so do these also
withstand the truth; men corrupted in mind, reprobate con-
9 cerning the faith. But they shall proceed no further: for
their folly shall be evident unto all men, as theirs also came
to be.

1 *But learn this, that in the last days there will set in difficult seasons.* What is meant by the *last days*? Certainly not any very distant time, for in v. 5 S. Paul views the evils he speaks of as already beginning, and the same expression in James v. 3 intimates a period which is almost present. The whole of the Christian dispensation is the 'last days,' because it is to be lived in constant expectation of our Lord's return. So S. Ignatius writes to the Ephesians: 'These are the last times: henceforth let us have reverence, let us fear the long-suffering of God lest it turn into a

judgement against us' (ch. xi.). Cf. 1 John ii. 18. We are not then to think that the history of the Church will be all smooth: all the powers of evil are quickened by the activity of the good, and the sad thing is that they do not remain outside the Church but succeed in perverting the Christians themselves. Similar warnings are given in Acts xx. 29; 1 Tim. iv. 1; 2 Pet. ii. 1 sq.; Jude 17 sq.; and compare our Lord's parable of the Wheat and
 2 the Tares. *For the men of that time will be selfish*—the word *selfish* exactly represents the Greek here, but at the time the English Bible was translated it had not been introduced into the language, as it was some thirty years later: it is described by Aristotle (*Eth. Nic.* ix. 8) as denoting one who 'assigns to himself the larger share in wealth, honours and bodily pleasures,' and is distinguished from the true self-lover who seeks the highest good both for himself and others, so that we are commanded to love our neighbours as ourselves; *avaricious*—cf. 1 Tim. vi. 10; *braggarts, arrogant*; the former love to boast of being what they are not, the latter are unduly puffed up with what they think they are—three times we are taught in Scripture that 'God resisteth those who are (in this sense) proud' (Prov. iii. 34; James iv. 6; 1 Pet. v. 5); *revilers* of others—the R.V. changes the translation from 'blasphemers' to 'railers,' for the word is used for abuse both of God and of men; 'delighting in accusations' as Theodore paraphrases it; cf. Matth. vii. 1—5; *disobedient to parents*—Christianity has set up a new standard of individual responsibility which sometimes makes it necessary for children, when they have come to years of discretion, to act contrary to the wishes of their parents in order that they may 'obey God rather than men'; yet parents have not forfeited their natural rights, and in all matters where obedience to conscience is not at stake their children are even more bound to yield them respect, obedience and tender affection; if there has ever been any relaxation among Christians in this sphere, it would have met with the strongest condemnation
 3 from S. Paul; *ungrateful*, ingratitude, which is one of the worst of vices, follows closely on disobedience to parents; *unholy*, i.e. neglectful of their duties towards God; *without natural affection*, i.e. destitute of love to parents, brothers, sisters, etc. 'Charity begins at home,' and from the home it ought to spread in ever-widening circles; but if it is not found even in family life, much less will it be found elsewhere; *implacable*, infirm in friendship, relentless in enmity; *slandorous*, like the 'devil' himself (whose name is derived from this word), given to making false accusations; *incontinent*, putting no restraint upon their passions and lusts; *savage*, fond of cruelty for its own sake, like some wild animals; *without love for the good*, goodness and kindness as such have
 4 no attraction for them; cf. Tit. i. 8; *traitors*, ready to betray their fellow-Christians into the hands of persecutors, or to do any other treacherous deed; *headstrong*, ready for any rash and ill-

considered action; *beclouded* in their moral judgements by pride or
 5 other sin; *pleasure-loving more than God-loving; having a mere
 form of piety but having denied (or renounced) its power*—i.e. its
 practical influence on their lives.

This list of sins should be compared with that in Rom. i. 24—32.

It is true that some of the worst features of that list are absent here, but the terrific thing about the present catalogue is that it is ascribed to Christians, whereas in Romans S. Paul is speaking of the heathen. In fact, the faithless Christian can scarcely be distinguished from the heathen.

- 6 *And from these turn away, for from among these are they who
 creep into the houses and captivate weak women who have been over-
 whelmed with sins, being driven now by various desires—ever-
 7 changing whims—always learning and never able to come to
 recognition of truth.*

The evils are not wholly future. They are already beginning, and their promoters—like the religious quacks of every age—find their proselytes amongst half-educated and unstable women. In this and several other passages in S. Paul we have a hint that the first results of the Christian emancipation of women were disappointing, and gave little promise of the rich harvest of saintly characters which it was to produce in after times. So too the promoters of female education in India may take courage, and not allow themselves to despair if the immediate results are not all that they had hoped for. There is of course a sense in which it is right to be *always learning*, but S. Paul is thinking of that intellectual curiosity without moral earnestness, which he had already noted in the Athenians (Acts xvii. 21), such as leads some Christians
 8 to dabble in Hinduism, and Buddhism, and Theosophy. *But in what manner Jannes and Jambres resisted Moses, thus also these men are resisting the truth—men utterly corrupted in mind, reprobate concerning the faith.* According to Jewish tradition, Jannes and Jambres (or Mambres) were the chief of the Egyptian magicians who opposed Moses (Ex. vii. 11, 22), but they are also called the sons of Balaam, and there is a story that they repented and accompanied the Israelites out of Egypt. On this last tradition was founded an apocryphal book called the ‘Repentance of Jannes and Jambres,’ not now extant, and perhaps it was from this latter that S. Paul derived his information. For further details see Schürer, *Jewish People in the Time of Christ*, vol. III. pp. 149—151 (E.T.). We need not be surprised at S. Paul referring to this apocryphal book for an unimportant detail, just as a Christian preacher might refer to the Ramayana or the Mahabharat for an illustration without thereby implying that he accepted the rest of the poem as true.

- 9 *But yet they—the false teachers—will advance no further, for their
 madness will be quite plain as also that of those men—i.e. Jannes and
 Jambres—became plain.* S. Paul had none of the false tolerance which says that ‘all religions are good’; and he does not hesitate

to characterise the false teaching by a very strong word which means senselessness derived from wickedness. Cf. Luke vi. 11, where it is used of the rage of the Pharisees against Christ.

10—14 (c) *Timothy is commended for his loyalty and encouraged to endure*

10 But thou didst follow my teaching, conduct, purpose,
11 faith, longsuffering, love, patience, persecutions, sufferings;
what things befell me at Antioch, at Iconium, at Lystra;
what persecutions I endured: and out of them all the Lord
12 delivered me. Yea, and all that would live godly in Christ
13 Jesus shall suffer persecution. But evil men and impostors
shall wax worse and worse, deceiving and being deceived.
14 But abide thou in the things which thou hast learned and
hast been assured of, knowing of ¹whom thou hast learned
them;

¹ Gr. *what persons*.

10 *But thou*—in contrast to these false teachers—*didst closely follow my teaching, the conduct, the purpose, the faith, the patience, the love,*
11 *the endurance, the persecutions, the sufferings* which I showed you; 'my' is emphatic and might be supplied with each of the words which follow, but that it would give rather too great an appearance of egotism. S. Paul's *teaching* was in marked contrast with that of the false teachers of whom he has been speaking; his *conduct* or *manner* of life was in accordance with his teaching; his one *purpose* had been to be true to Christ (cf. Acts xi. 23; Clem. Rom. 45: 'They served God in a holy and blameless purpose'). It is that *resolution* of heart which makes and keeps us Christians; *faith*, *patience* closely allied with hope (Rom. viii. 25), and *love* are the three theological virtues, which are the graces and supports of Christian life; *endurance, persecutions and sufferings* are the natural consequences of being a Christian (Matth. v. 10—12, x. 34), and specially of being an apostle. If S. Paul seems to speak a little proudly, it must be remembered that this letter was written in loving intimacy to his favourite disciple, when he was at the point of death. It is true however that S. Paul is the most self-conscious of all the apostles. He is the only one who uses capital 'I's' (2 Cor. x. 1, etc.), while the others seem almost to veil their own personality. It is to a great extent a matter of temperament, and while the reserved, undemonstrative temper commends itself to some, there is a charm about the display of genuine feeling which some-
11 times takes souls by storm. *Such sufferings as happened to me at*

Antioch, at Iconium, at Lystra—what kind of persecutions I underwent, and yet out of all the Lord delivered me. Nearly twenty years had passed since Paul and Barnabas had been driven out of Antioch and Iconium, and the former stoned at Lystra. Timothy had good reason to remember it, for Lystra was his own city, and he may easily have been present at the stoning and seen the apparently dead body of S. Paul dragged outside the gates (Acts xiv. 19, 20). It may well have been that it was to Timothy's own mother's house that he was taken to have his wounds treated, and that this was the crisis of the boy's conversion. And then there came the wonderful and unexpected revival, showing that *the Lord* had

12 *delivered him* once more. *And all those too who resolve to live piously in Christ Jesus will be persecuted*—as also our Lord Himself had foretold: 'I came not to send peace but a sword,' and as S. Paul

13 had taught his early converts, cf. 1 Thess. iii. 4. *But wicked men and impostors will advance unto the worse degree*—they will make progress in wickedness—*deceiving and being deceived.* In v. 9 it was said, *they shall advance no further*, but there he was speaking of their influence on others, here of the deterioration of their own character. So Christ says of the tares: 'Let them grow'

14 (Matth. xiii. 30). *But do thou for thy part abide in the things which thou didst learn and wast assured of:* to 'abide' is one of the most characteristic words of the N.T., and is a special favourite with S. John (twenty-two times in his first epistle); it is here contrasted with to 'advance—for the worse.' We must *abide* 'in the love,' 'in the light,' 'in Christ.' This is far from excluding progress, moral, spiritual, and intellectual, but it marks out the lines on which alone true progress can be made. Cf. 2 John 9, 'Whosoever goeth onward and abideth not in the teaching of Christ hath not God.' The Incarnation is the only key to life's problems, and if we abandon that, all seeming progress—whether in 'theosophical' or theistic or pantheistic directions—is really retrogression. *Knowing as thou dost from what teachers thou didst learn*—viz. from his mother and grandmother (i. 5), and therefore these teachings have all the sacred associations of home. The impressions made on a child's mind are never effaced, and if the home has been a happy one they have a peculiar sweetness which spreads its fragrance through the whole life. This ought to be a great incentive to Christian parents to give careful religious instruction to their children, for though the actual teaching can be supplied elsewhere—at school, for instance—it can never have the same delicate aroma as the truth which is learnt at a mother's knee.

15—17 (d) *The uses of Holy Scripture*

15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through

16 faith which is in Christ Jesus. ¹Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for ²instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

¹ Or, *Every scripture is inspired of God, and profitable*

² Or, *discipline*

15 *And knowing that from infancy thou knowest sacred writings*—the books of the O.T. are no doubt primarily meant, but the best text omits the word ‘the’ before *sacred writings*—which may therefore include all religious education which he had received as a boy—*those which are able to make thee wise unto salvation through faith, the faith in Christ Jesus*. On the basis of faith in Christ then, even the Old Testament—and much more the New—is continually able to impart the wisdom which leads to eternal life. This is a different thing from saying that the Bible teaches science or general knowledge: we make a mistake if we use the Scriptures for that purpose. But all that is necessary for religion and morals can be found therein. Cf. the 16 Sixth Article of the Church of England. *Every scripture inspired by God is also useful for doctrine, for conviction of sin, for re-creation of character, for discipline, the discipline in righteousness, in order that the man of God*—i.e. the true Christian or, more probably, the Christian teacher—*may be complete, for every good work completely equipped*.

The Inspiration of the Bible

This is a classical passage for the use of the Bible, and though S. Paul is speaking only of the O.T.—for some of the books of the N.T. had not been written and it was not till more than a century later that Christians began to give the name of ‘sacred scriptures’ to these books also—we may well extend the application of his words to the N.T. Notice he does not say that we derive our faith from the Bible; rather we bring our faith in Christ to the study of the Scriptures, and use it as a key to their interpretation. With this key they become a God-appointed means for enlightening the moral and spiritual sense, convicting the conscience, re-creating the character, and disciplining the life; while without them we must be lacking in some of the qualifications which are necessary for doing God’s work in the world. Any portion of the Church, or any period of the Church, which has failed to encourage the constant use of the Bible for devotional purposes has lost an immense source of power and spring of spiritual life. S. Clement of Rome, writing about thirty years after S. Paul, says: ‘Ye have searched the Scriptures, which are true, which were given through the Holy Ghost; and ye know that nothing unrighteous or counterfeit is

written in them' (ch. 45, Lightfoot's translation). In Green's *Short History of the English People* there is a wonderful account of the change which came over the national character from the time when Englishmen had a Bible translated into the vernacular and were able freely to read it. 'No greater moral change ever passed over a nation... Its effect in this way, however dispassionately we examine it, was simply amazing. The whole temper of the nation was changed. A new conception of life and of men superseded the old. A new moral and religious impulse spread through every class... The whole nation became, in fact, a Church. The great problems of life and death, whose "obstinate questionings" found no answer in the higher minds of Shakespeare's day, pressed for an answer from the men who followed him... The meanest peasant felt himself ennobled as a child of God.' (Chapter viii.)

For a discussion of the meaning of Inspiration cf. Westcott, *Study of the Gospels*, App. B; Sanday, *Bampton Lectures*; Hastings' *Bible Dictionary*, 'Bible,' vol. I. p. 296, and *Dictionary of Christ and the Gospels*, 'Inspiration'; J. Armitage Robinson, *Some Thoughts on Inspiration*.

1—8 (e) *The need of diligence and watchfulness in the chief pastor, enforced by S. Paul's own example*

4 ¹I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing
2 and his kingdom: preach the word; be instant in season, out of season; ²reprove, rebuke, exhort, with all longsuffering
3 and teaching. For the time will come when they will not endure the ³sound ⁴doctrine; but, having itching ears, will
4 heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto
5 fables. But be thou sober in all things, suffer hardship, do
6 the work of an evangelist, fulfil thy ministry. For I am already being ⁵offered, and the time of my departure is come.
7 I have fought the good fight, I have finished the course,
8 I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

¹ Or, *I testify, in the sight... dead, both of his appearing &c.*

² Or, *bring to the proof*

³ Gr. *healthful.*

⁴ Or, *teaching*

⁵ Gr. *poured out as a drink offering.*

1 *I solemnly testify*—i.e. I give thee a solemn charge—*before God and Christ Jesus who is about to judge living and dead, and by His*

Epiphany—i.e. the second Advent—and *His kingdom*—i.e. His final reign in glory.

2 *Proclaim the word:*

Stand ready, in season, out of season:

Convince,

Rebuke,

Exhort—in all patience and teaching.

Here are five short, sharp, military words of command, to go on ringing in Timothy's ears after S. Paul was gone. The first refers to the proclamation of the gospel, by preaching or other means. The second means 'be prepared' at all times to help those in spiritual need, as when Christ received Nicodemus at night, or S. Paul exhorted those in the ship (Acts xxvii. 33). The true pastor will never be 'off duty'. Verse 3 seems to be a comment on these words: a bad time is coming for the Church, but even in the worst times there will be those who require healing in their souls, and you must be watchfully attentive in order to give it. Then *convince* or *convict* men of sin, of righteousness, and of judgment in the power of the Holy Ghost (John xvi. 8): *rebuke* their flagrant vices. The following story was told to the writer by one who lived in Calcutta at the time it happened. There was a certain young nobleman in the Viceroy's suite who became notorious for his profligacy and bad habits. Bishop Wilson one day put on his robes, drove to Government House, and said to the Viceroy: 'Your Excellency, if Lord —— does not leave Calcutta before next Sunday I shall denounce him from the pulpit in the Cathedral.' Before Sunday came he was gone. *Exhort* or *encourage* them to live better lives. Take care however that, in each case, whether you *convict*, *rebuke* or *exhort*, it is accompanied with patient and persevering inculcation of the truth. The work of the pastor is never merely negative: if he has with one hand 'to root out, and pull down and destroy' sin, he has with the other to 'build' up

3 character, and to 'plant' seeds, of faith (Jer. i. 10). *For there will be a season when they will not bear the healthy doctrine*—i.e. the doctrine of the Church, with which moral soundness is bound up—but *will, according to their own desires, to themselves heap up teachers, so being continually tickled*² *in their hearing*—i.e. by fresh and fanciful views, such as the ingenuities of the Gnostics, of which we have a good account, a century later, in the works of S. Irenæus,

¹ 'How insistent we should be with the message of God, "in season, out of season." That means, not that we should press religion on people without regard to their state of mind; but that through favourable and unfavourable periods, when serious religion is unpopular as well as when it is popular, we should have one over-mastering thought—the desire to carry out the work of our Lord the Redeemer.' (Bishop Gore, *Primary Charge*, p. 34.)

² The meaning *itch* seems to have been solely invented for this passage, as it is not found elsewhere. The verb here used means, in the active, to *scratch*; and in the passive, to be *scratched*. To *itch* is expressed by a different, though connected, verb. See Plato, *Gorgias*, 494 c.

- 4 Bishop of Lyons—and while from the truth they will turn away their hearing, to the fables they will turn aside. Cf. Ezek. xxxiii. 32, 'And so thou art to them as the very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear
5 thy words, but they do them not'; cf. Acts xvii. 21, xx. 30. *But thou*—in contrast with such aberrations, which are a kind of intoxication—*be sober in all things; suffer ills*: the tense implies that the resolution to suffer must be made, whether circumstances demand it or not: *do an evangelist's work*—i.e. the work of a missionary; whatever a man's position in the Church, he must not forget his duty to 'those without': there is no such sharp distinction between pastors and evangelists as we sometimes make in modern missions; every Christian must be a missionary: *completely fulfil thy service*, act up to the height of thy vocation.
- 6 All the more is this necessary *because I* for my part *am already being poured out*—i.e. I am shedding my blood as a drink offering. This may mean that he was called upon to endure scourgings and tortures during his imprisonment, but the phrase certainly looks forward to death as the end. In Ecclesiasticus, ch. l. we have a description of a Jewish sacrifice such as S. Paul had often seen: 'And finishing the service at the altar, that he might adorn the offering of the most high Almighty, he stretched out his hand to the cup, and poured of the blood of the grape...a sweet-smelling savour unto the most high king of all.' S. Paul had long looked forward to death for Christ as the consummation of that daily dying which he voluntarily underwent for Him, and he understood that such a death would do more for Christ's cause than his life, because from it would go up that 'sweet savour of Christ,' that odour of sacrifice, which though a savour of death to some is to others the savour of life. Cf. 2 Cor. ii. 14—16; Phil. ii. 17; Rom. xv. 16; 1 Pet. v. 9, 'There is nothing fruitful except sacrifice.'

'Measure thy life by loss instead of gain;
Not by the wine drunk, but by the wine poured out:
For love's self standeth in love's sacrifice,
And whoso suffers most, hath most to give.'

Mrs King, *The Disciples*.

- And the season of my departure is standing ready.* The word for *departure* means the breaking up of an encampment, and so reminds us that the earthly body is a tent, not a permanent dwelling. It is found only here in the N.T. but the corresponding verb is found
7 in Phil. i. 23. *The noble contest I have contended*—as I commanded thee to do, 1 Tim. vi. 12; the word is used generally of athletic contests, but occasionally also of warfare, so that the A.V. 'I have fought a good fight' is a possible translation; *the race I have fulfilled*—cf. Acts xx. 24, where he means by the *race* his apostolic ministry, the course which he has now finished; *the faith I have kept*. The *faith* may either mean the Christian creed, as in Jude 3, or it may mean, 'I have never lost my confidence in Christ.'

S. Chrysostom says : 'Often when I have taken the Apostle into my hands, I have been at a loss to understand why Paul here speaks so loftily. But now by the grace of God I seem to have found it out. He is desirous to console the despondency of his disciple, and therefore bids him be of good cheer, since he was going to his crown, having finished all his work and obtained a glorious end.'

8 *Henceforth there is laid up for me the crown of righteousness, which the Lord will pay to me in that day, He who is the righteous judge; this is generally taken as meaning the crown which is the reward of righteousness, but the expressions 'the crown of life' (James i. 12; Rev. ii. 10) and 'the crown of glory' (1 Pet. v. 4) suggest that the righteousness is itself the crown. Cf. Rev. xxii. 11. 'Sic Deus in nobis dona sua coronat.' And not only to me, but also to all who have loved His appearing (epiphany). 'If any man love His appearing, he will do everything to invite Him to himself, and to hold Him, that the light may shine upon him.' (S. Chrys.) The crown is not the symbol of royalty—though that also is used in a similar context, Wisdom v. 16—but of attainment and victory. To be watching eagerly for Christ's second Advent is one of the chief works of a Christian.*

III

(i) 9—18 *Personal matters*

(ii) 19—22 *Salutations and blessing*

9 Do thy diligence to come shortly unto me: for Demas
10 forsook me, having loved this present ¹world, and went to
11 Thessalonica; Crescens to ²Galatia, Titus to Dalmatia. Only
Luke is with me. Take Mark, and bring him with thee: for
12 he is useful to me for ministering. But Tychicus I sent to
13 Ephesus. The cloke that I left at Troas with Carpus, bring
when thou comest, and the books, especially the parchments.
14 Alexander the coppersmith ³did me much evil: the Lord will
15 render to him according to his works: of whom be thou ware
16 also: for he greatly withstood our words. At my first
defence no one took my part, but all forsook me: may it not
17 be laid to their account. But the Lord stood by me, and
⁴strengthened me; that through me the ⁵message might be
fully proclaimed, and that all the Gentiles might hear: and

¹ Or, age

² Or, Gaul

³ Gr. shewed.

⁴ Or, gave me power

⁵ Or, proclamation

- 18 I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory ¹for ever and ever. Amen.

¹ Gr. *unto the ages of the ages*.

- 9 *Give diligence to come unto me quickly*—namely, before winter (v. 21). These repeated requests for the beloved disciple's companionship are very pathetic. Unfortunately we do not know whether Timothy arrived in time, though Heb. xiii. 23 may suggest that he did and that he shared the imprisonment of the apostle
- 10 during his last days. *For Demas forsook me since he loved the present age*—that is, life in this world free from the danger and sacrifice of attending on the apostle—and *went on a journey to Thessalonica*; Demas had been the companion of S. Paul during his first imprisonment (Col. iv. 14; Philemon 24), when the danger of being associated with him was far less than on this occasion. In both cases his name is joined with that of Luke. 'Mournful and unmanly as his conduct is here described to be, there seems no just reason for ascribing to him utter apostasy,' says Dr Ellicott. Since Demas is probably only a shortened form of Demetrius, it is an interesting question whether he may not be the person mentioned in 3 John 12. The solemn and emphatic testimony which S. John there bears to his good character fits in well with the supposition that his cowardice had been arraigned in a letter to that very Church in which S. John was presiding, and it would be peculiarly characteristic of the beloved apostle thus to reinstate one who had in former years been guilty of unfaithfulness to his master¹. On the other hand the name Demetrius is so common that one cannot feel complete confidence in the identification. It occurs again in Acts xix. 24, and there it is unlikely that the same person is intended, though even there the connexion with Ephesus may suggest the possibility that S. Paul converted his old opponent, who thenceforth became his attached though unsteady disciple. (Cf. Hastings, *D.B.* 'Demetrius.') If we could suppose that all the references are to the same person we should have a very striking picture of the conversion of a staunch idolater, a period of faithful discipleship, a relapse into worldliness, and a final and triumphant recovery. *Crescens has gone to Galatia*. There is some doubt as to whether by 'Galatia' is meant that part of Europe which was generally known as Gaul—two important MSS. read 'Gallia' here—or the Asiatic province to which the epistle to the Galatians was written (cf. Lightfoot, *Galatians*, p. 31; Hastings, *D.B.* 'Galatia'). On the whole the probability is in favour of the latter. Timothy was himself a Galatian, and it is unlikely that S. Paul in writing to him

¹ Cf. *Journal of Theological Studies*, vol. v. pp. 364—366.

would have spoken of another country by this name without some distinctive remark; nor is there any proof of the existence of a Church in Gaul earlier than the middle of the second century. The claim of the Churches of Vienne and Mayence to have had Crescens for their founder is late, and is probably only founded on this passage. We may then with some confidence look upon this verse as proof of the re-establishment of good relations between S. Paul and his Galatian converts. Crescens is nowhere else mentioned. *Titus to Dalmatia.* In Romans xv. 19 S. Paul speaks of having preached the gospel 'even unto Illyricum.' Illyricum was the province to the north of Macedonia, stretching along the coast of the Adriatic. First the southern part of it, and afterwards the whole, became known by the name of Dalmatia. There is evidence in inscriptions of very early Christian churches in this region, and at Salona, near Spalato, a grave-yard has been found with epitaphs dating back to the very beginning of the second century (Harnack, *Expansion of Christianity*, Book iv. 3 § 12). Titus had been summoned to Nicopolis (Tit. iii. 12)—probably the Nicopolis in Epirus—and so would be on the way to Dalmatia even before

11 S. Paul's imprisonment. *Luke alone is with me.* 'The beloved physician' (Col. iv. 14) and 'fellow-worker' (Philem. 24) of S. Paul. These are the only places where S. Luke is mentioned by name, but Origen mentions the tradition that he is the 'brother whose praise is in the gospel throughout all the churches' (2 Cor. viii. 18)¹; and the monograph of Harnack on *Luke the Physician* has practically dispelled any doubts that might have existed as to his being the author of the third Gospel and the Acts. In a preface to the Gospel, ascribed by Harnack to the third century at latest, it is said: 'Luke, by nation a Syrian of Antioch, a disciple of the apostles, and afterwards a follower of S. Paul, served his Master blamelessly till his confession. For having neither wife nor children he died in Bithynia at the age of seventy-four, filled with the Holy Ghost.' He joined S. Paul on his second journey, at Troas, and from that time till the apostle's death—a period of about seventeen years—was constantly with him, apparently only leaving him when sent on special missions. Though he is not called a 'son' of the apostle in the same sense as Titus or Timothy, none of S. Paul's companions seems to have shown him greater fidelity or affection. If we may trust the reading of Cod. Bezae in Acts xi. 27 he was one of the earliest converts at Antioch. *Take up on thy way and bring with thee Mark, for he is to me of good use for service.* S. Mark is mentioned five times in the Acts (xii. 12, 25, xiii. 5 'John,' xv. 37, 39), three times in S. Paul's epistles (Col. iv. 10; Philem. 24). and once in S. Peter's (1 Pet. v. 13). There can be no doubt that all the references are to the same person, John, surnamed Mark. His mother Mary had a house in Jerusalem which was the gathering

¹ He may also be the 'true yokefellow' of Phil. iv. 3.

place of the early disciples, and perhaps the house in which our Lord celebrated the last supper. Consequently he must have become one of the first disciples when he was little more than a boy, and was perhaps converted by our Lord Himself. S. Peter calls him 'my son,' but the word is not the one which is generally used for a convert and it probably expresses the affectionate relation in which S. Peter stood to the family. Dr Chase (Hastings, *D.B.* s.v.) thinks that Acts xiii. 5 implies that he held the office of synagogue minister. Barnabas was his cousin, and when Paul and Barnabas started on their first journey, John Mark accompanied them, but left them when they determined to extend their tour into Galatia. The reason of his leaving them is not clear, but that S. Paul thought it involved some weakness is evident from his refusal to take Mark with him again on his second journey—a refusal which led to his separation from Barnabas, who with Mark went again to Cyprus. The present passage, as well as the references in Colossians and Philemon, show that this difference had long ago been happily adjusted, but the close of S. Mark's active life, like its beginning, was spent in the company of S. Peter, whose 'interpreter' he became in writing the second gospel. Eusebius, the Church historian who tells us this, also informs us that he founded the Church of Alexandria. Of the time and manner of his death we have no trustworthy information. 'Not endowed with gifts of leadership, neither prophet nor teacher, he knew how to be invaluable to those who filled the first rank in the service of the Church, and proved himself a true *servus servorum Dei*.' (Swete.)

- 12 *But Tychicus I send to Ephesus. I send* is probably 'the epistolary tense' and implies that this Tychicus is to be the bearer of the present letter, and perhaps to take Timothy's place at Ephesus in his absence. During S. Paul's first imprisonment Tychicus 'the beloved brother and faithful minister and fellow-servant in the Lord' had been employed in the same capacity—to bear the letters to the Colossians and Ephesians. Cf. Eph. vi. 21; Col. iv. 7, 8. He is mentioned also in Acts xx. 4 and Titus iii. 12, so that he also was one of the few found faithful to the end. Lightfoot (Col. iv. 7) has collected the little that is known about him. To reach Ephesus he would have to land at Miletus, and so would have an opportunity of visiting his companion and fellow-countryman Trophimus. *The cloak which I left behind at Troas bring as thou comest, and the scrolls especially the parchments.* The word for *cloak* is a very rare one and even S. Chrysostom was not certain of its meaning. 'It may mean a garment, or, as some say, a bag in which the books were contained.' The latter is the rendering of the Peshitto (Syriac), and from this hint Mr Latham (*Risen Master*, p. 463) argues that it may probably have been a satchel in which S. Paul kept MSS. of his own and also the precious parchments: these were probably rolls of the Old Testament scriptures, perhaps also some Christian documents, early narratives of the life of

Christ or collections of His sayings which were used for the instruction of the catechumens, and which were afterwards worked up into the gospels. *Cloak* however is probably correct. The Greek word is derived from a Latin one which means a heavy upper garment such as S. Paul would be glad to have on the approach of winter. So understood, it is a touching expression of human need, and may be compared with the 'I thirst' upon the cross. S. Chrysostom (Hom. 9 in *Philipp.*) and Bishop Bull (Serm. x.) use this verse as a proof that the apostles did not live in absolute poverty.

- 14 *Alexander the smith did me many injuries.* The form of the expression shows that S. Paul was referring to something which had happened publicly and recently, and therefore probably at Rome; consequently it is not at all likely that this Alexander should be identified either with the Jew at Ephesus (Acts xix. 33) or with the Christian false teacher of 1 Tim. i. 20. Since the conquests of Alexander the Great the name had become one of the commonest in the Greek-speaking world¹. *The Lord will repay him according to his works.* Prov. xxiv. 12; Psalm lxii. 12; Rom. ii. 6. It is a very happy thing that the R.V. has restored the true text (*will repay*), which is simply a quotation from the Old Testament. The A.V. gives an impression of vindictiveness which is very far from
- 15 S. Paul's character; see v. 16. *Of whom do thou also beware, for he much resisted our words.* This seems to be the explanation of the *injuries* which Alexander had done to the apostle. The tense shows that a definite act is referred to, and may mean that Alexander had appeared as a hostile witness at his trial. As Timothy was coming to Rome, the same enmity might be used against him.
- 16 *In my first defence*—i.e. the preliminary trial which was usual in Roman law-courts—*no one was present with me*, as my advocate or supporter, *but all forsook me.* These verses give us glimpses of what may be called the Passion of S. Paul, which follows in many respects the Passion of his Master. Like Him (Matth. xxvi. 40, 56) he felt it a real trial to be deprived of human sympathy; like Him (Luke xxii. 43) he received divine consolation; like Him (Heb. xii. 2) he looked forward to God's deliverance; and like Him (Luke xxiii. 34) he prays for those who had contributed to his sufferings. *May it not be reckoned to them.* No doubt in using these words S. Paul had before him not only the example of our Lord Himself, but also the example of Stephen on that day on which he had stood guarding the clothes of those that stoned him (Acts xxii. 20). Thus do the saints rise to that most difficult height of Christian charity: 'pray for them which despitefully use
- 17 you and persecute you.' *But the Lord stood by me:* not for the first time, Acts xxiii. 11. Great sacrifices for God are as a rule followed by great manifestations of His power. 'To every one of

¹ He may very probably have been a Jew. 'The name was extremely common, and was specially favoured by Jews in the Greek Hellenic cities.' (Ramsay, in *Expositor*, Sept. 1909.)

us, if we be faithful to God, the order of our life moves in the rhythm that determined His, in a sequence of these triplets all through our life—a call, a sacrifice, a blessing' (Furse). *And strengthened me inwardly*—Luke xxiv. 49—in order that through me the proclamation might be completely fulfilled and all the Gentiles might hear. S. Paul is the ardent missionary to the end. His own danger fades from his view as he thinks of the magnificent opportunity which his Trial gives him to proclaim Christ before the highest earthly tribunal in the Capital of the world. In doing this he feels that his work is done: to have preached the truth of Christ in Rome, on such a stage, is practically to have sent it to all the ends of the earth. So S. Irenæus says: 'To this Church on account of her superior pre-eminence it must needs be that every Church should come together, that is the faithful from all sides.' Like Christ again (John xviii. 37) he thought far less of his own defence than of declaring the truth to his hearers. *And I was delivered out of the lion's mouth.* One more reminiscence of our Lord, for 'Save me from the lion's mouth' is a phrase from the great Passion psalm (Ps. xxii. 21), which Christ used upon the cross. No doubt that Psalm was S. Paul's special consolation during this time. The *lion* has been supposed to refer to Nero, or to Satan, or to an actual wild beast in the amphitheatre; but since no article is used in the Greek the expression is really an indefinite one, meaning the
 18 extremity of danger, as in the psalm. *The Lord will deliver me from every wicked work*—i.e. from every sin, according to S. Chrysostom: but more probably it means, as Dr Ellicott says, 'all the evil efforts which were directed against the apostle, and the evil influences around him—not merely all that threatened him personally, but all that thwarted the gospel in his person.' 'By death I shall escape from death, and life eternal gain.' Death is the final and perfect answer to the prayer 'deliver us from the evil one.' *And will save me into His heavenly kingdom: to whom*—i.e. to Christ—is the glory unto the ages of the ages. Amen. Thus the last recorded word of S. Paul (apart from the few greetings which follow) is one of complete trust and confidence in the Divine Master whom he has served so faithfully. The language seems to be coloured by the Lord's Prayer.

'Yea through life, death, through sorrow and through sinning
 He shall suffice me, for He hath sufficed;
 Christ is the end, for Christ was the beginning;
 Christ the beginning, for the end is Christ.'

(ii) 19—22 *Salutations and blessing*

19 Salute Prisca and Aquila, and the house of Onesiphorus,
 20 Erastus abode at Corinth: but Trophimus I left at Miletus
 21 sick. Do thy diligence to come before winter. Eubulus

saluteth thee, and Pudens, Linus, and Claudia and all the brethren.

22 The Lord be with thy spirit. Grace be with you.

19 *Salute Prisca and Aquila*—the old and tried friends who some fifteen years before had received S. Paul into their house at Corinth and lived with him in affectionate intercourse for a year and a half (Acts xviii. 2, 3): with whom he had been in more or less constant communication ever since, first at Ephesus, then at Rome, then again at Ephesus, for their business entailed frequent journeys; and who, wherever they were, proved themselves the most helpful and self-sacrificing of friends, and the constant furtherers of all good works for their fellow Christians (Rom. xvi. 3—5; Acts xviii. 26). In four out of the six places where the names occur, Prisca or Priscilla is mentioned before her husband, and this has led to the supposition that she may have belonged to the noble Roman family of the Prisci. It is a strange conjecture of Harnack's that the husband and wife may have been the joint authors of the epistle to the Hebrews. For a fuller account of them see Sanday and Headlam, *Romans*, pp. 418—421. *And the house*—i.e. family—*of Onesiphorus*. Cf. i. 16. 'Himself probably deceased.' (Alford.) He made S. Paul's acquaintance on his first journey, at Iconium, according to the *Acts of Paul and Thecla*, which may be quoted for its interesting and probably true description of S. Paul's appearance. 'Now a certain blessed man, of the name of Onesiphorus, heard that Paul was on his way to the city of Iconium, and went out to meet him, taking with him his household and Zenonia his wife; they went to meet Paul and welcome him. For Titus had told them and had given them the characteristics of Paul's appearance; because he—Onesiphorus—did not know Paul in the flesh but only in the spirit. So he went forth and stood at the cross-ways of the high-road which runs to Lystra, and there halted and waited for him. And he kept looking at those who came and went, bearing in mind the characteristics which Titus had given him; when he saw Paul coming along, a man of moderate stature with curly hair...scanty, crooked legs, with blue eyes, with large knit brows, and aquiline nose; and he was full of the grace and pity of the Lord, sometimes having the appearance of a man, but sometimes looking like an angel. When Paul saw Onesiphorus he was very glad. Said Onesiphorus unto him, Hail to thee Paul, apostle of the Blessed One: And unto him Paul, Hail to thee and to all thy house, Onesiphorus:...And when Paul had come into the house of Onesiphorus and there was great rejoicing therein, they fell on their knees and then rose up and brake bread.' (Conybeare, *Monuments of Early Christianity*, p. 61, translated from the Armenian. There are other versions of these Acts, and in one of them the name of Onesiphorus' wife is given as Lectra, and his sons as Simmias and

- Zenon; names which have crept into two cursive MSS. of the epistle.)
- 20 *Erastus remained in Corinth*—of which city he had been the treasurer (Rom. xvi. 23); he had previously been associated with Timothy on a journey into Macedonia (Acts xix. 22). The four brethren, Gaius, Erastus, Tertius and Quartus (Rom. xvi. 22, 23), seem to have been among the 'not many noble' who at this time belonged to the Christian Church (1 Cor. i. 26). *And Trophimus I left in Miletus ill*—and therefore too weak to continue the journey. Acts xx. 4, xxi. 29. Trophimus like Tychicus was a Gentile convert of Asia and probably of Ephesus (so D in Acts xx. 4). When he was seen with S. Paul in Jerusalem, the Jews jumped to the conclusion that the apostle had taken him into the Temple, and so caused a 'caste riot,' in which he was nearly killed. S. Chrysostom asks why S. Paul did not heal him, if he was sick; and answers his own question thus:—'The apostles could not do everything, or they did not dispense miraculous gifts on all occasions, lest more should be ascribed to them than was right.' Timothy himself was a frequent sufferer from sickness (1 Tim. v. 23) yet does not appear to have been miraculously healed. The question why some are miraculously healed of sickness and not others is one which we can only answer by believing that God in all things acts for our spiritual good as in S. Paul's own case (2 Cor. xii. 7-9). Dr Dearmer in his book *Body and Soul* quotes the saints Cyrus and John, who had worked many miracles, as saying: 'We are not masters of the healing art...Christ is dispenser and guardian....We offer intercession for all alike, and Christ decides whom he shall cure.' *Give diligence to come before winter.* Whether Timothy arrived in time we do not know, but the fact that he was imprisoned (Heb. xiii. 23) renders it probable. Had he arrived after the apostle's death, there would have been no reason for his arrest; whereas if he visited S. Paul in prison, he would most likely be compelled to share his captivity; and this explains the timidity of the others. Thus we may fairly believe that S. Paul's last hours were solaced by the society of the two disciples whom perhaps amongst all his companions he most dearly loved—Luke and Timothy—and by Mark, become once more very useful for ministering to him. *Eubulus greets thee, and Pudens, and Claudia, and Linus and (all) the brothers.* After the complaints of loneliness, it is rather a surprise to find that all these Christians had access to the apostle; but they are all new friends—none of their names has been mentioned before—and they could not take the place of his old and tried companions, though doubtless they did all that was possible to relieve and comfort him. There is good reason for believing that this Linus became the first bishop of the Roman Church, after the death of S. Peter and S. Paul. Of the other names nothing is really known: for the romances which have been woven about them see Lightfoot's *Clement of Rome*, vol. I. pp. 76-79. A credible tradition (*Apost. Const.* vii. 46) makes Linus the son of Claudia. The two oldest

churches in Rome are those of S. Praxedis and S. Pudentiana, who are said to have been the daughters of Pudens: the latter church is built on what is believed to be the site of the house of Pudens.

22 *The Lord be with thy spirit. His grace with you all.* His last prayer for others is that they may have that which he has found so efficacious in himself, *the grace* of Christ. 'One day in the winter of A.D. 64—65 he was led out on the Ostian Way and there beheaded. Tradition marks the spot at the Abbey of Tre Fontane, three miles from the city gate; and his body was laid where now stands the great church of S. Paolo fuori le Mura (without the walls).' But his real monument is in the whole of Christendom.

THE EPISTLE TO TITUS

I

- I. I. 1—4. The Salutation.
- II. I. 5—III. 11. Main directions of the letter.
 - (a) 5—9. Qualifications for the ministers.
 - (b) 10—16. Characteristics of the false teachers at Crete.
 - (c) II. 1—10. The teaching to be given to different classes.
 - (d) II. 11—15. The moral purpose of the Incarnation.
 - (e) III. 1—11. General character of the Christian life.
- III. III. 12—15. Personal Messages and Salutation.

I. I. 1—4 *The salutation*

1 Paul, a ¹servant of God, and an apostle of Jesus Christ,
 according to the faith of God's elect, and the knowledge of
 2 the truth which is according to godliness, in hope of eternal
 life, which God, who cannot lie, promised before times eternal;
 3 but in ²his own seasons manifested his word in the ³message,
 wherewith I was intrusted according to the commandment
 4 of God our Saviour; to Titus, my true child after a common
 faith: Grace and peace from God the Father and Christ
 Jesus our Saviour.

¹ Gr. *bondservant*.

² Or, *its*

³ Or, *proclamation*

- 1 *Paul, slave of God, and apostle of Jesus Christ with a view to faith of God's chosen ones and their recognition of truth—the truth*
 2 *which is according to piety—resting on hope of eternal life, which*
 3 *life the unlying God promised before eternal times—i.e. from all*
 3 *eternity, but He manifested in its own seasons His word in a*
 4 *proclamation with which I, even I, was entrusted according to the*
 4 *command of our Saviour God—i.e. the Father: to Titus my genuine*
 4 *child according to a common faith, grace and peace from God our*
 4 *Father and Christ Jesus our Saviour.*
- 1, 2 The sentence is rather involved, and it is difficult to be sure to
 which noun the relative pronoun refers; *which life the unlying God*

promised, might also be *which truth the unlying God promised*. It has been doubted whether the preposition translated 'with a view to' has that meaning, and both A.V. and R.V. have 'according to the faith of God's elect.' But there are probably other examples of this use (2 Tim. i. 1 and perhaps 2 Cor. xi. 21), and it is difficult to assign an admissible meaning to such an expression as 'apostle according to the faith of God's elect.' S. Paul would certainly have denied that his apostleship depended on the faith of others. See Gal. i. 1. The truth which he teaches is *according to piety*, for he does not desire truth as a mere abstraction, but for the sake of its bearing upon character. It is not to be separated from holiness of life and moral effort, and as such it rests *upon hope*, the hope of coming to God. It is sometimes said that we ought to love truth and right for their own sake, whether they bring a reward or not; but this assumes that we are already perfect characters, whereas God deals with us as with children, to whom prizes are given in order that they may make progress¹. Of course God Himself is the real prize (Gen. xv. 1), and *eternal life* is the necessary condition of those who have learnt to love God (Luke xx. 37, 38). This life cannot fail because it rests upon God's promise, and 'it is impossible for God to lie' (Heb. vi. 18); yet though *eternal life* for mankind existed in God's intention before time began, it was hidden or but dimly understood all through the O.T. dispensation, and it is Christ who 'brought life and incorruption to light through the gospel' (2 Tim. i. 10). With *the proclamation* of this gospel *was I entrusted*, says S. Paul; even I, 'who was before a blasphemer and a persecutor' (as in 1 Tim. i. 13, the 'I' is emphatic), for God our Father is also our *Saviour* (1 Tim. i. 1 shows that it does not here refer to Christ). He is our Saviour because He is our Father 'not willing that any should perish' (2 Pet. iii. 9). The title is given to God by Mary in the Magnificat (Luke i. 47). In the next verse it is applied to Christ, for the Father and the Son are entirely at one, as in all
4 else, so in desire of man's salvation. *Genuine child* no doubt means that Titus owed his conversion to S. Paul (1 Cor. iv. 15) and had proved a true son, on whose service his father could rely

¹ 'The advocates of pure rationalistic morals do not recognise that man's nature is fallen. The Bible tells us of this, and deals with us as we are, not as perhaps we might have been, and offers continually the allurements of rewards and the fear of punishments. God does this not as an insult to man, not because He thinks less highly of man than the modern rationalistic philosophers, but because He knows what is in man. He knows what human nature is capable of, and what He is Himself; and He knows that the rewards He offers will no more blind the soul from the perception of the love that gives them, than we were hindered from loving our parents by the pleasure of the playthings which first taught us the existence of their love. I desire to commend to your consideration the fatherly use of authority and the patient toleration of mixed motives in bringing man to his true end—the free disinterested love of God and man.' (From a paper by the Rev. E. King, afterwards Bishop of Lincoln, read at the Reading Church Congress, 1883.)

(cf. Phil. ii. 29): their *common faith*—the one faith shared both by them and by all Christians—was the bond of relationship. Then follows the usual salutation.

II

(a) 5—9 *Purpose of the apostle in leaving Titus in Crete, and qualifications of the presbyters whom he was to ordain*

5 For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders
6 in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who
7 are not accused of riot or unruly. For the ¹bishop must be blameless, as God's steward; not selfwilled, not soon angry,
8 ²no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, soberminded, just, holy,
9 temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the
³sound ⁴doctrine, and to convict the gainsayers.

¹ Or, overseer

² Or, not quarrelsome over wine

³ Gr. healthful.

⁴ Or, teaching

5 *For the sake of this I left thee behind in Crete,—in order that thou mightest further set in order the things that are lacking, and mightest set up city by city presbyters as I myself personally directed thee; if any one be blameless, husband of only one wife, having children who are firm believers, not involved in accusation of dis-*
7 *soluteness or insubordinate. For it is necessary that the curate be blameless as being God's steward, not self-willed, not irascible, not*
8 *quarrelsome over wine, not a striker, not eager for base gain; but hospitable, loving the good, discreet, righteous, i.e. just towards men,*
9 *holy in relation to God, self-controlled; holding to the word which is faithful according to the doctrine—i.e. the gospel as delivered by myself and other apostles—in order that he may be able to exhort with the teaching which is morally healthful and to rebuke so as to carry conviction to those who gainsay his teaching.*

5 The only recorded visit of S. Paul to Crete is that mentioned in Acts xxvii. 7—8. On that occasion he could not, as a prisoner, have had much opportunity for apostolic work, but the word here used implies that he had already, either himself or by his emissaries, done something to organise the Cretan Church, and the work of Titus was to continue to do so on the same lines. The main question would be the supply of clergy. The use of both

'elder' and 'bishop' here makes it almost certain (though this has been doubted) that the same office is intended by both words and that the second order of ministry is intended is shown by the fact that S. Paul himself and Titus as his delegate occupy the first. At a later time, from a natural shrinking from the use of 'apostle' for those who had not been sent by Christ Himself, the word 'bishop' was transferred to the first order. For its use here the nearest English equivalent is 'curate'—one who has the cure or oversight of souls. (See additional note at the end of the chapter.)

- 6 The qualifications are nearly the same as in 1 Timothy, but there are some differences and it is useful to compare them. There it is said that he must be 'irreproachable,' but here *blameless*; i.e. not even charged with any serious offence. This is well illustrated by a rubric in the 'Form and Manner of Ordering of Priests' which says: 'If any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall be found clear of that crime.' This seems to mean that even though he be innocent, he is not to be ordained unless he can prove his innocence, lest scandal should occur. If he has children—the word includes grown up sons and daughters—they must be themselves *Christians* (or perhaps the word here means only *trustworthy*) and they must not give people a handle for saying 'clergymen's children are always the worst.' On the contrary they must set an example to the rest of temperate life and subordination to authority. S. Paul contemplates the possibility of parents becoming Christians without their children, showing thus his delicate respect for the individual conscience and his recognition of the limits of filial obedience. Children (who have come to years of discretion) are to judge for themselves in matters of faith, and this makes it probable that when he speaks of baptising whole households (Acts xvi. 15, 33; 1 Cor. i. 16), it is mainly little children who are meant. The curate is not simply the delegate of the congregation, to perform
- 7 services for them, but he is *God's steward*, and this fact while it adds to his authority greatly increases his responsibility: it calls for a continual waiting upon God to learn His will, and nothing interferes with this so much as *self-will*, or *self-complacency*, the habit of being satisfied with ourselves as we are and thinking our own opinions must be right. 'Where He leads, the heart can follow, but where the human will goes first, we must not expect the Spirit of God to come after.' It is a habit which creeps insidiously upon the clergy, because they have so often to uphold the truth against the false standards of the world. From this it is but a step to *wrathfulness*, the irascible temper which cannot bear to have its own will crossed. The next three faults have already been discussed (1 Tim. iii. 3, 8) and we now come to the special virtues
- 8 which the clergy are to aim at. The first is *hospitality* (1 Tim. iii. 2); next, *love of good*. The opposite quality is mentioned in

2 Tim. iii. 3. The A.V. takes it as 'a lover of good men,' the R.V. as 'a lover of good,' i.e. of ideal goodness (cf. Psalm cxix. 122, P.B.). But Aristotle uses it as the opposite of selfish; and therefore as a lover of good actions, i.e. kind and beneficent. It is difficult to decide between these meanings, and perhaps all are included. For *discreet* or *sober*, see 1 Tim. iii. 2. *Righteous* in our dealings with men, and *holy* in our relation to God (1 Thess. ii. 10). It has indeed been said that 'the Scripture which recognises all righteousness as one, as growing out of a single root and obedient to a single law, gives no room for such an antithesis as this' (Trench, *Synonyms of N.T.* § 88), and this is true; for Christian ethics (in contrast to those of heathenism) cannot recognise any fundamental distinction between righteousness and holiness, between morals and piety. The same thing may however be looked at under different aspects¹, and when we speak of 'a godly, righteous and sober life' (ch. ii. 12) we mean a life in which we do our duty to God, our neighbour and ourselves. *Self-controlled* is a stronger word than *sober* or *discreet* which precedes; the quality it denotes is well described in Ecclesiasticus xviii. 30—33, 'Go not after thy lusts; and refrain thyself from thine appetites. If thou give fully to thy soul the delight of her desire, she will make thee the laughing-stock of thine enemies. Make not merry in much luxury; neither be tied to the expense thereof. Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse.' We must be 'lords of ourselves, lords of the visible earth, lords of our senses five.' And this, which is the ideal for all Christians (2 Pet. i. 6), is an absolute necessity for the clergy who are to warn and counsel others; they need 'a heart at leisure from itself to soothe and sympathise.' Moreover the pastor must *keep hold of the faithful word*, which is, *according to the received teaching*, i.e. the gospel as delivered by S. Paul himself and the other apostles. If, as Zahn supposes² (referring to 1 Tim. vi. 12; 2 Tim. ii. 8, iii. 10), something like a Creed was already taking shape, *the faithful word* will be a reference to it; but in any case it presupposes a body of Christian teaching which, in substance if not in form, was already fixed; *in order that he may be powerful* (cf. Acts xviii. 24) *to exhort or encourage*—the word implies both public preaching and private counsel—in *the healthful doctrine and to rebuke* so as to carry conviction to *those who gainsay* his teaching. *The healthful doctrine*, used only in the Pastoral Epistles, seems to have become an established phrase at this time for Christian teaching to distinguish it from such teaching as is common at all times—teaching containing either no moral element, such as the Jewish fables and genealogies (v. 14); or based on heathen myths which are positively immoral; in either case unable to build up character

¹ Cf. the essay on 'The Christian doctrine of God' in *Lux Mundi*, Essay 2, § 5.

² *The Apostles' Creed: A sketch of its history and an examination of its contents*, by Theodore Zahn, E.T. pp. 80—87.

and to fit men for life with God. S. Paul would certainly have regarded the Krishna legend as an instance of teaching which was not morally *healthful*. For *rebuke* S. Paul here uses not the word which means mere rebuke, which is often used in the case of evil spirits (Luke ix. 42; Jude 9) and which is only used once by him (2 Tim. iv. 2), but a word which implies that the object is to produce conviction and amendment. A whole world of teaching as to the character of Christian rebuke lies in the difference between the two words. Cf. Trench, *Synonyms*, § 4, 'It is so to rebuke another, with such effectual wielding of the victorious arms of the truth, as to bring him, if not always to a confession, yet at least to a conviction of his sin (Job v. 17; Prov. xix. 25).'

Moral qualifications for the ministry

With the passages in these epistles on the duties and qualifications of the clergy should be compared the letter of S. Polycarp, Bishop of Smyrna, written about A.D. 110. He says: 'The Presbyters also must be compassionate, merciful towards all men, turning back the sheep that are gone astray, visiting all the infirm, not neglecting a widow or an orphan or a poor man; but providing always for that which is honourable in the sight of God and men, abstaining from all anger, respect of persons, unrighteous judgment, being far from all love of money, not quick to believe anything against any man, not hasty in judgment, knowing that we are all debtors of sin.' Again: 'Deacons should be blameless in the presence of His righteousness, as deacons of God and Christ and not of men; not calumniators, not double-tongued, not lovers of money, temperate in all things, compassionate, diligent, walking according to the truth of the Lord who became a servant (deacon) of all.' These gave the foundation for several patristic treatises on the duties of the clergy, of which the best is S. Gregory the Great's *Pastoral Charge*, so highly valued by King Alfred that he had it translated into English for the use of his clergy. Modern excellent treatises of the same kind are Bishop Wilberforce's *Addresses to Candidates for Ordination*, and Heygate's *Good Shepherd*.

This inexorable demand for the highest moral qualifications in the priesthood is a new thing which came into the world with Christianity, though it was anticipated to some extent in the O.T. Not only the priests but even the gods of heathendom are not expected to be moral, and the union of sacerdotal functions with purity of life is one important part of the differentia which marks out the Jewish and Christian Church as based upon a real revelation. 'It was the final distinction between Polytheism and the religion of Israel that the former emphasized power, the latter the moral element to which it subordinated and conjoined power.' (Quoted in *Lux Mundi*, l.c., from the *Edinburgh Review*.) Christianity always loses its influence on mankind in proportion as it fails to exhibit this distinction.

(b) 10—16 *Character of the false teachers who opposed Titus, and of the Cretans in general*

10 For there are many unruly men, vain talkers and deceivers,
 11 specially they of the circumcision, whose mouths must be
 stopped; men who overthrow whole houses, teaching things
 12 which they ought not, for filthy lucre's sake. One of them-
 selves, a prophet of their own, said, Cretans are always liars,
 13 evil beasts, idle ¹gluttons. This testimony is true. For
 which cause reprove them sharply, that they may be ²sound
 14 in the faith, not giving heed to Jewish fables, and command-
 15 ments of men who turn away from the truth. To the pure
 all things are pure: but to them that are defiled and
 unbelieving nothing is pure; but both their mind and their
 16 conscience are defiled. They profess that they know God;
 but by their works they deny him, being abominable, and
 disobedient, and unto every good work reprobate.

¹ Gr. *bellies*.

² Gr. *healthy*.

10 *For there are many insubordinate Christians, empty talkers and*
deceivers of men's minds, especially those who have come into the
 11 *Church from the Circumcision, i.e. Judaism, whose mouths must be*
stopped, inasmuch as they overturn whole houses, i.e. subvert the
faith of whole families of Christians, by teaching things which they
 12 *know they should not teach, for the sake of base gain. Said one from*
among them, a prophet of their own, 'Cretans are always liars, evil
beasts, i.e. with their wild nature unrestrained, lazy bellies, i.e. idle
 13 *gluttons and sensualists.' This testimony is true: for which cause*
rebuke so as to convince them sharply in order that they may be
 14 *morally healthy in their faith, not giving attention to Jewish fables*
and precepts of men such as are themselves turning aside from the
 15 *truth. All things are clean for the clean to make use of, but for*
those who are polluted and without faith nothing is clean, but on the
contrary both their mind including the will and their conscience have
been polluted, i.e. corruption in conduct spreads to the very sources
 16 *of life. They confess outwardly and publicly that they know one*
who is God, but in their works they deny Him, being abominable and
disobedient and for the purpose of every good work rejected, i.e. tried
and found wanting.
 10, 11 This section draws a lurid picture of the character of the
 Cretans—a picture which is borne out by everything else we
 know of them from ancient sources. False, avaricious, passionate
 and sensual, they were looked upon even by heathen moralists as

pre-eminent in wickedness, and were proverbially numbered, with the Cappadocians and Cilicians, as 'the three most evil C's.' It is perhaps one of the greatest encouragements to the missionary that S. Paul does not look upon this depravation of character as a reason for letting the Cretans alone, but rather as a challenge to bring to bear upon them all the power of the Spirit of Christ. The taunt which Celsus in the second century levelled at Christianity, that 'it invites not the pure and the guileless, but the unjust, the thief, the burglar, the prisoner and the robber,' was just one which S. Paul, like his Master, would have taken home with enthusiasm. Nor does he venture to claim that as yet these Christians have been transformed by their new faith. It is a fact which sadly interferes with the ideal pictures we are apt to form of the early Church, that within forty years of Pentecost it should have had teachers and ministers, not merely lay members of the Church, who can be described in the strong terms of this passage. Nevertheless he bids Titus attack his problem with hopefulness and courage, not closing his eyes to facts, but believing that he has possession of the secret by which facts can be made to yield. It is true, he says, that many of the Cretan Christians, especially those who have been formerly Jews, are *insubordinate*, claiming to be teachers, but really only desiring to make money out of a position for which they have neither the requisite gifts nor knowledge, and in which they not only do no good, but are causing positive harm to the faith of simple believers. If, as is possible, the Cretan Church had been founded by irresponsible visitors to Jerusalem who had only half-understood the message of Pentecost, and had not been organised by any apostle till S. Paul's recent visit, these words are easily intelligible. Yet S. Paul has no doubt that all such ill-directed efforts must be submitted to apostolic authority—his own, as represented by Titus, who must absolutely *silence* them, for the faith of *whole families* is
12 at stake. In support of his low estimate of Cretan character S. Paul
13 quotes Epimenides, who lived about 600 B.C., *a prophet of their own*. This does not necessarily mean that S. Paul himself considered him a prophet, nor is there any other place in his writings from which we could gather that he would have admitted a kind of inspiration among the heathen, though other Christian writers have done so. The words probably mean 'one whom they themselves look upon as a prophet,' and this view of Epimenides is amply borne out by the extant notices of him in Greek and Latin writers. His sentence on his fellow countrymen is certainly a trenchant one, but S. Paul only quotes it in order to herald the approach of a time when it shall no longer be true. It is a mark of Christ's religion to be able to transform the character, and a day was already dawning
14 when even Cretans should by *their faith* become *sound and healthy* in their morals. That is the first meaning of 'salvation'—the restoration of the soul to health, the freeing it from the diseases of sin. The context shows that the *precepts of men* here mentioned

refer to the numerous and minute rules of the Jewish caste-system, chiefly with regard to matters of food. (See 1 Tim. iv. 3.) The Jew feared above all things the eating of unclean food (Hosea ix. 3). All such rules are done away with for Christians (Rom. xiv. 17); for them the only question is, what regimen will most conduce to the spiritual life both of themselves and others. Being clean through their reconciliation to God in Christ (John xiii. 10, xv. 3) they may make use of everything in God's world (Acts x. 15, 28); nothing is common or unclean. On the other hand the absence of the faith which 'cleanses our hearts' (Acts xv. 9) leaves us in a pitiable state of uncertainty as to how to use the world and its contents; if anything is unclean, everything may be so; corruption in conduct spreads to the very sources of life, which again breed corruption from all with which they come in contact. The purified conscience purifies everything; the defiled conscience defiles every-
 16 thing (Luke xi. 34-36). *They make public profession that they know God*—not untruly, for monotheism was the national boast of the Jew; but their conduct is utterly inconsistent with this belief. The verse contains in brief the whole argument of Rom. ii. 17-29, that bitterly sarcastic passage in which S. Paul exposes the pretensions of the Jews to superior holiness while he admits their superior privilege. Both passages show how far the apostle was from looking upon 'faith'—in the bare sense of intellectual assent—without works as a means of justification; he is here exactly in accord with S. James (iii. 14-26). A wicked Jew—still more a wicked Christian—is worse in God's sight than a heathen of evil life. The latter are to some extent excused by their ignorance, but the former are *worthy of God's hatred*, since they *refuse obedience* to the God whom they know, and when He wants to use them *for any good purpose* they are *tried and found wanting*, like a weapon which breaks in the hand. We have here a hint that God has a purpose for every man, that He desires to use each one of us for some kind of good work, some work of benevolence towards our fellow-men (Mark xiii. 34), and it is for us to take care that we are willing and useful instruments in His hand. When once we have said, as S. Paul himself said, in the completeness of self-surrender, 'Lord, what wilt Thou have me to do?'—we may be sure that God will reveal to us the work which He intends us to do in the world.

Presbyter Bishops.

(From Edmundson's *The Church in Rome in the First Century*, the Bampton Lectures for 1913, pp. 182-185.)

This word (episcopus) in the sense of 'overseer' occurs many times in the Septuagint and its ecclesiastical use was probably suggested by familiarity with certain passages in this Greek version of the O.T.... When it first passed into Christian use is unknown, but its earliest

appearance is in the remarkable words addressed by S. Paul to the presbyters of the Ephesian Church whom he had summoned to meet him at Miletus as he was journeying to Jerusalem in 57 A.D.: 'Take heed to yourselves and to all the flock in which the Holy Spirit set you as *Overseers* to shepherd the Church of God which He purchased with His blood.' Here we find certain presbyters described as 'overseers' and their special function is that of shepherding or tending the flock, implying that in the social organisation of the Church, their duty was not only that of government, guidance, and discipline, but of the provision of spiritual food. Again in the epistle to the Philippians he salutes 'the saints in Christ Jesus with the overseers and deacons.' Turning to the Pastoral Epistles we have the qualifications set forth carefully which should guide Timothy and Titus in their choice of persons fit for the Church's official ministry. From these instructions two facts seem to come out clearly: that while all 'episcopi' were presbyters, only a limited number of presbyters were 'episcopi.' In other words these titles cannot be used convertibly. An episcopus, or presbyter-bishop if one may so style him, differed from the ordinary presbyter in that he had certain superadded duties of oversight and superintendence such as were connoted by his name. There is a spiritual side to his office—he must be 'apt to teach,' 'able to exhort in the sound doctrine' and 'to convince the gainsayers': and a business or administrative side—he must be blameless as God's steward.' The language of S. Peter, 'ye were as sheep going astray but are now returned to the shepherd and bishop of your souls'—while it seems to point to an equivalence of the two terms 'Shepherd' and 'Bishop'—'Pastor' and 'Episcopus'—no less significantly marks out the sphere of duty as the pastorate of souls. That it was possible to be a presbyter without having a specific local charge, just in the same way as in modern days there are priests without cure of souls, seems to be conveyed in another passage, where S. Peter addresses the presbyters as their fellow presbyter... The presbyters therefore who were addressed were presbyter-bishops, and it may be gathered that they had each of them a separate cure, over which they had independent spiritual rule; and moreover that they received stipends, otherwise it would not have been necessary to warn them against the danger of seeking after filthy lucre.

(c) II. 1—10 *Directions to Titus for the teaching to be given to different classes of persons*

2 But speak thou the things which befit the ¹sound ²doctrine:
 2 that aged men be temperate, grave, soberminded, ³sound in
 3 faith, in love, in patience: that aged women likewise be
 reverent in demeanour, not slanderers nor enslaved to much

¹ Gr. *healthful*.

² Or, *teaching*

³ Gr. *healthy*.

4 wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, 5 *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be 6 not blasphemed: the younger men likewise exhort to be 7 soberminded: in all things shewing thyself an ensample of good works; in thy doctrine *shewing* uncorruptness, gravity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say 9 of us. *Exhort* ¹servants to be in subjection to their own masters, *and* to be well-pleasing *to them* in all things; not 10 gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

¹ Gr. *bondservants*.

He is to teach morally sound doctrine (v. 1) to old men (v. 3); to young women (vv. 4, 5); to young men, especially himself (vv. 6—8); and to slaves (vv. 9, 10).

1 *But thou—speak out the things which become the healthy teaching;*
 2 *telling old men to be sober, dignified, discreet, healthy in their faith,*
 3 *in their love, in their endurance: old women in like manner to be in*
 4 *their demeanour reverend, i.e. worthy of the honour which is paid to*
 5 *sacred persons, not prone to slander nor enslaved to much wine,*
 6 *teachers of goodness, so that they may discipline (or control) the young*
 7 *women to be lovers of their husbands, lovers of their children, discreet,*
 8 *pure, home-workers, i.e. devoted to domestic occupations, good to*
 9 *others, subjecting themselves to their own husbands in order that the*
 10 *word of God, i.e. the gospel, may not be blasphemed. The younger*
 11 *men in like manner exhort to be discreet, i.e. to practise habitual*
 12 *self-restraint; in all things affording thyself as a type of fine works,*
 13 *in thy teaching setting forth uncorruptness, dignity, a word of*
 14 *preaching which is healthy, not to be condemned, in order that he*
 15 *who is on the contrary side, i.e. Jews or heathen, heretics or self-*
 16 *opinionated Christians, may be put to shame, since he has nothing*
 17 *bad to say concerning us. Tell slaves to subject themselves to their own*
 18 *masters in all things, to be well pleasing, i.e. to give them satisfaction,*
 19 *not gainsaying, not keeping back perquisites for themselves, but*
 20 *exhibiting every kind of faithfulness which is good, in order that they*
 21 *may adorn the teaching of our Saviour God in all things.*
 22 1 'Little thoughts do not become little duties.' We see in a passage like this how the new faith began at once its great task of reorganising social life by descending to the smallest details of conduct. There is a type of conduct which *is becoming* to

Christianity, and all must strive to gain it. The apostle begins
2 with the old, as having the most influence in society. For *old men*
the requirements are four—*soberness, gravity or dignity, self-control*
or *discretion, soundness in faith and love and endurance*. *Endurance*
takes the place of hope in the familiar triad, here as in some other
places (1 Tim. vi. 11; 2 Tim. iii. 10; cf. 1 Thess. i. 3), because at
a time when persecution for the faith was always possible, to endure
it faithfully was the most practical form of hope (Matth. v. 11, 12).
Soundness in love is to avoid false sentimentality, remembering
that the true test of love is sacrifice; *soundness in faith* is to
remember that it cannot be separated from morals (2 Tim. ii. 19);
soundness in endurance is to avoid rashness and bravado, such as
sometimes dimmed the glory of the martyrs. Religion does not
3 mean the abandonment of common sense. *Old women* again play
a very important part in society—how large a part one does not
realise, till one witnesses a social life from which they are almost
absent¹. Kindly grandmothers and sweet charitable old maids are
the natural advisers of the young of both sexes; but for this
purpose they require ‘a heart at leisure from itself,’ expressing in
their very *demeanour* a kind of holy composure, a mind which
recognises their high calling as Christians. It is startling to find
put in opposition to this the suggestion that they be *not prone to*
ill-natured gossip nor enslaved to much wine. If this was the
previous character of the Cretan old ladies it only shows how much
the whole society must have declined from even the pagan ideal.
4 They are to be *teachers of goodness* in private life, not in the
church (1 Tim. ii. 12); S. Paul seems to have primarily in view
the influence of their own life and wise advice, but he may
also include not only domestic instructions in the Scriptures
(2 Tim. i. 5), but also something like the house-to-house
visiting of modern parishes (Rom. xvi. 12; Phil. iv. 3). Their
influence is thus to be brought to bear upon the next class—
the young women, amongst whom he has in view chiefly the
young wives. For them *faithful love of husband and children* is
the first duty. S. Paul had much that was uncomplimentary
to say of the ladies of Corinth, but in the forty years’ interval
between the date of his first epistle to the Corinthians and that
of S. Clement we find that Christianity has to a great extent
succeeded in transforming their character. ‘The women ye charged
to perform all their duties in a blameless and seemly and pure
conscience, cherishing their own husbands, as is meet; and ye
taught them to keep in the rule of obedience, and to manage the
affairs of their household, with all discretion’ (S. Clement, *Ep. to*
Corinthians, ch. 1). Thus was begun that great elevation of the

¹ A friend of the writer on going to England was asked, What is it you most want in India? ‘Grandmothers,’ he replied. The absence of old ladies is very much felt in Anglo-Indian society, since few Englishwomen remain in India beyond the prime of life.

female sex, which is one of the chief glories of our religion. *Discreet*—again we get the mention of this quality which, either as adjective or verb, occurs four times in this single passage. It reminds us of Tennyson's—

'Self-reverence, self-knowledge, self-control—
These three alone lead life to sovereign power.'—*Ænone*.

- 5 *Pure or chaste*. Cf. 1 Tim. v. 22. The necessity of this virtue is the same both for men and women. *Home-workers*. The A.V. has 'keepers at home'; the R.V. 'workers at home': this is due to a slight difference in the Greek text, but the latter is preferable, and it agrees better with the condemnation of idleness in 1 Tim. v. 13, 14. *Good* in the sense of 'kindly,' 'benevolent to all,' or perhaps more specially 'good to their slaves.' Moreover they are to *subject themselves to their own husbands*, for nothing would be so likely to bring Christianity into disrepute in the eyes of the heathen as the spectacle of a wife emancipating herself from her husband's control. S. Paul had indeed written 'there is neither male nor female.....in Christ Jesus' (Gal. iii. 28), and some had possibly misunderstood this as abolishing all distinctions between the sexes, and doing away with any kind of subjection on the part of the wife. What it really means is that the religious disabilities of women which are found in almost all non-Christian societies are removed, and she has just the same right as the man of direct access to God. Cf. Ramsay, *Historical Commentary on Galatians*, pp. 387—389. 'A nation cannot permanently remain on a level above the level of its women,.....and the opening to them in the Christian religion from the first of suitable opportunities for growing morally and intellectually is one of the primary conditions of national health.' A most important truth in view of the still backward state of female education in India.

- Next he turns with hope to the rising generation of *young men*.
6 For them too above all things *self-control* is needed. 'He that ruleth his spirit is greater than he that taketh a city,' Prov. xvi. 32.
7 To them Titus himself, as still a young man, is to be an *example or type*, not only in the passive virtues, but in the active passion for doing good to others by *deeds* that are made *fine* or *noble* through unselfishness. Life first, then teaching—'First he wrought and then he taught.' In so doing one follows the order of our Lord Himself, whose teaching was never for one moment divorced from His
8 example. *In the teaching* is to be shown *uncorruptness*—i.e. it is to be far above all interested motives; Church-workers are to work not for a salary (even though they may receive a salary) but for our Lord; *dignity* or *gravity*, a solemn sense of the greatness of their mission; while the subjects of their *discourse* must be positive not negative, such as really tend to make men better and do not afford ground for barren controversy.

He has spoken of old men and old women, young men and

young women ; but there was one class of the community which would not ordinarily have been reckoned under any of these headings, 9 being looked upon rather as animals than as human beings. These were the *slaves*. For them too S. Paul has words of exhortation, for he knows that, however bound legally, they may in will and conscience be free. His words here have only to do with the duties of their state, for the time has not yet come when this great truth that 'There is neither bond nor free.....in Christ Jesus,' is to effect their emancipation. Meanwhile they are to find their salvation in serving Christ by being *faithful to their own masters in all things*. From *all things* S. Paul would certainly have excepted matters of conscience (Acts v. 29), but these are not at present in view, and his object now is to discourage the idea that slaves by becoming Christians acquire any right to neglect their previous duties ; rather, he insists, they are bound to an added faithfulness, which springs from internal principles rather than from the necessity of obedience to authority. So also with Christian servants in all places and with all who are (and who is not?) in any position of subordination to others. We are called upon as Christians to submit ourselves to all our 'governors, teachers, spiritual pastors and masters.' This will involve the effort to *give satisfaction* to them 10 in our work ; to avoid *contradiction, speculation* (such as the 'dusturi' so common in India), and *untrustworthiness of every kind* both in small matters and great. Nothing will so much contribute to raise the estimation in which Christianity is held as the perception that it creates a higher standard of honesty in all the little details of life. The impression that Christian servants in India are worse than others in this respect is, we are sure, unfounded, but it shows that they are judged by a higher law. Nevertheless their trustworthiness must be *good*—it must stop short at conniving with their masters in anything base or mean¹. Such is the way in which even slaves may *adorn the doctrine of our Saviour God* ; in 1 Tim. vi. 1 he has said that the disobedience of Christian slaves will cause the name of God to be blasphemed ; but here he goes further and suggests that God will actually gain honour from those whom men most despise, for there is none so low but he may become, by being faithful in that which is least, 'the glory of Christ' (2 Cor. viii. 23). Every day brings opportunities for fulfilling the first petition of the Lord's Prayer : 'Hallowed be Thy name.'

¹ A Christian servant in India was once sent by his master with a verbal message which he knew to be untrue. He refused to deliver it. Though his master was very angry at the time, he respected his servant all the more afterwards and knew that he could always trust him in his own matters.

(d) 11—14 *The moral purpose of the Incarnation*

11 For the grace of God ¹hath appeared, bringing salvation
 12 to all men, instructing us, to the intent that, denying
 ungodliness and worldly lusts, we should live soberly and
 13 righteously and godly in this present ²world; looking for
 the blessed hope and appearing of the glory ³of our great
 14 God and Saviour Jesus Christ; who gave himself for us, that
 he might redeem us from all iniquity, and purify unto himself
 a people for his own possession, zealous of good works.

¹ Or, *hath appeared to all men, bringing salvation*² Or, *age*³ Or, *of the great God and our Saviour*

Hereupon follows one of the two great dogmatic passages of the epistle. It is remarkable that it springs immediately from the mention of the very lowliest duties, showing how dogma and life are inseparably linked together, and how in Christian ethics honesty as regards half-pence is based on the contemplation of the loftiest mysteries of God. A Christian does not hate lying and stealing merely because they do harm to those around him and may recoil upon himself. He hates them mainly because they are abhorrent to the character of God as it has been revealed in Jesus Christ.

11 *For there was a glorious appearance, an 'Epiphany,' of the*
grace of God as saving—i.e. productive of salvation—for all men,
 12 *the whole of mankind, educating us to the end that, denying once*
for all impiety (or ungodliness) and the desires of the world we
might live a sober and righteous and godly life in the present age,
 13 *expecting continually the fulfilment of the blessed hope and (i.e.*
namely) Epiphany of the glory of our great God and Saviour Christ
 14 *Jesus, who gave His very self for us that He might 'ransom us from*
every kind of lawlessness' and 'cleanse for Himself a people peculiarly
His own,' a zealous seeker of fine works.

This passage puts forward most strongly the re-creation of character and conduct as one main purpose of the Incarnation. So far as it goes it tells against a purely 'apocalyptic' interpretation of the gospel. Christ came to obtain forgiveness for our sins, to bear witness to the truth, to bring us at last to God; but He also came to make us better men here and now, to enable us to overcome sin and lead good and useful lives in this world. And it is this, the bearing of the Incarnation on common life, which S. Paul wishes the Cretans to keep specially in view. Dr Westcott writes:—
 'The Incarnation of the Word of God becomes to us, as we meditate on the fact, a growing revelation of duties personal, social, national: it is able by its all-pervading influence to mould to the noblest ends the character of men and classes and peoples....It hallows

labour and our scene of labour. It claims the fullest offering of personal service. It embraces all men in the range of its greatest hope, and not only those who have reached a particular stage of culture' (*Lessons from Work*, 'The Incarnation a Revelation of Human Duties'). It also creates an obligation for us to be continually on the watch for the second Advent or 'Epiphany' of our Lord. The first Advent was the *Epiphany of the grace of God*, the second will be the *Epiphany of the glory of Christ our Saviour*. In the Pastoral Epistles this word 'Epiphany' (occurring five times) takes the place of the 'Advent' or 'Coming' which is the usual expression elsewhere. Perhaps as S. Paul drew nearer to his own departure he found pleasure in dwelling on the mental picture of the brightness of Christ's appearing, as in Miss Havergal's well-known hymn:

'Thou art coming, O my Saviour;
Thou art coming, O my King,
In Thy beauty all resplendent,
In Thy glory all transcendent;
Well may we rejoice and sing.'

The great motive then of the Christian life, which so far as it is present to us will render sin impossible, is the thought of Christ now with us by His grace, and always drawing nearer in His glory.

- 11 *For there was once in history an Epiphany of God's grace or favour.* Strictly the word means favour, but 'in God to will is to act, to favour is to bless, and thus grace is not simply kindly feeling on the part of God, but a positive boon conferred on man. Grace is a real and active force; it is, as the apostle says, "the power that worketh in us," illuminating the intellect, warming the heart, strengthening the will of a redeemed humanity. It is the might of the everlasting Spirit renovating man by uniting him, whether immediately or through the sacraments, to the sacred manhood of the Word Incarnate' (Liddon's *University Sermons*, First Series, p. 44). It is difficult often to say when the word passes from its primary Scriptural sense of divine favour to its secondary, theological sense of divine help, and the two are so intimately blended in fact that it is not necessary to divide them. Here the transition is effected by the word *saving*: the *favour* of God is in its nature *saving*, i.e. calculated to effect salvation, and that not for a favoured few but *for all mankind*, and to us who have accepted it it is in us a 'holy Spirit of discipline' which 'will not abide
- 12 when unrighteousness cometh in' (Wisdom i. 5), and so it *educates us*—generally through trial and suffering as in Heb. xii. 7, where the same word is translated 'chasteneth'—firstly to *renounce all ungodliness*, the neglect of God and His worship, and the whole class of *worldly desires*, namely, says S. Chrysostom, 'all those things which do not pass over with us into heaven but are dissolved together with the present world'; our works follow us (Rev. xiv. 13) but our possessions do not. Secondly, to *live a*

sober, righteous and godly life in the present age; it is not enough for Christians to have the negative virtues which follow from giving up sin. We must cultivate also a positive ideal as Isaiah says: 'Cease to do evil, learn to do well' (i. 16, 17). S. Paul's positive ideal corresponds to our Lord's own precept of Prayer, Fasting, and Alms-giving. Our duty to ourself is *self-control*, not only over the bodily part of our nature, but over our thoughts, imaginations, ambitions and desires; our duty to our neighbour is *righteousness*, to treat all men fairly, with an absolute respect for their rights, both of property and conscience; we must never forget that religion only increases the obligation to be absolutely honest, fair and straightforward in our dealings with our fellow-men; towards God our duty is *godliness*, the habit of loving intercourse with Him and reverence for all holy persons and things. *Sobriety, justice and piety* may seem a poor triad of Christian virtues compared with the higher graces of love and sacrifice, but S. Paul wants to remind the Cretans, whose lives have been so vicious, that they cannot have the higher virtues until they have been firmly grounded in the lower. It was a great step for *liars* to become honest, and for *evil beasts* to be self-controlled. Nothing is so sickening as to hear high religious language from people who we know have not learnt to speak the truth, nor gained the least control over their animal passions; and while the Church uses these words of S. Paul in her daily confession of sins, she keeps the deeper language of penitence and the higher expression of devotion for the times when we draw near to Christ

13 in Holy Communion. Thirdly, there must be *hope*; and that hope in Christians takes the form of an ever watchful expectation of the coming of our Lord. 'Maran-atha' (i.e. 'The Lord cometh' or 'O Lord, come!') was the watchword of the early Church, and if it has largely ceased to be the watchword of the Church in the present day it is not because anything has occurred in the meantime to make our Lord's warnings less needed (Mark xiii. 33-37, etc.). That coming will be the *Epiphany*, the shining forth, *of the glory of our great God and Saviour Jesus Christ*. So translates the R.V., instead of the former version which did not clearly assign the words *great God* to Christ; and there is little doubt that the R.V. is right, both from the position of the article in the Greek, and from the use of the word *Epiphany* which is never connected with the Father. Both the Fathers and the majority of commentators are in favour of this translation, and even those who support the A.V. admit that the verse is an important testimony to the Divinity of Christ. On the reasons which led to a certain reserve on this point in the earliest times see Masterman's *Was Jesus Christ Divine?*, Chapter IV; but this reserve would be less and less practised as time went on, and in such a late epistle as

¹ See the article 'Maranatha' in Hastings' *Dictionary of the Bible*.

14 this it is not surprising to find so pronounced a statement. *Who gave Himself for us*—the simplest possible statement of the atonement, as in Rom. viii. 32, followed by a statement of its purpose both on its negative and positive side, redemption from sin and purification of life. The form of expression is from the O.T.,—Psalm cxxx. 8 and Ezekiel xxxvii. 23. This is one of many passages which show that though good works without faith could not be the cause of our salvation, we are saved by faith in order that we may do good works. We are to follow the example of Christ, and He ‘went about doing good’ (Acts x. 38). It follows that we are frustrating the purpose for which we became Christians if we are not (i) aiming at more and more complete purification from sin. As Dr Westcott says again, ‘We must jealously guard this truth of the transforming power of union with Christ. No parody of evangelical teaching can be more false than that which represents it as the discharge of the sinful, being sinful still, from the penalty of their guilt by the intervention of the guiltless; there can be no discharge of the sinful while they keep their sin’ (*Victory of the Cross*, p. 87); and also (ii) trying to lead active beneficent lives, by which we may help others both bodily and spiritually. ‘For it is the office of true and steadfast love, not only to desire that oneself be saved but all the brethren also’ (*Ep. of the Smyrncans on S. Polycarp’s Martyrdom*). Every Christian should not merely be good, but be full of burning zeal in doing good.

(e) **II. 15—III. 11** *Directions for impressing this moral purpose of the Incarnation upon the Church in Crete, with a special view to the preservation of charity*

15 These things speak and exhort and reprove with all¹ authority. Let no man despise thee.

3 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good
2 work, to speak evil of no man, not to be contentious, to be
3 gentle, shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating
4 one another. But when the kindness of God our Saviour,
5 and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the² washing of regeneration³ and

¹ Gr. *commandment*.

² Or, *laver*

³ Or, *and through renewing*

6 renewing of the ¹Holy Ghost, which he poured out upon us
 7 richly, through Jesus Christ our Saviour; that, being justified
 by his grace, we might be made ²heirs according to the hope
 8 of eternal life. Faithful is the saying, and concerning these
 things I will that thou affirm confidently, to the end that they
 which have believed God may be careful to ³maintain good
 9 works. These things are good and profitable unto men: but
 shun foolish questionings, and genealogies, and strifes, and
 fightings about the law; for they are unprofitable and vain.
 10 A man that is ⁴heretical after a first and second admonition
 11 ⁵refuse; knowing that such a one is perverted, and sinneth,
 being self-condemned.

¹ Or, *Holy Spirit*² Or, *heirs, according to hope, of eternal life*³ Or, *profess honest occupations*⁴ Or, *factionous*⁵ Or, *avoid*

15 *Speak about these things habitually, and encourage men to practise them, and rebuke them for not practising them, with every kind of command.* The question whether the gospel could admit immorality is not one to be trifled with, and there must be no uncertainty about the voice of the pastor in dealing with it. His tone will be 'you must' rather than 'you may.' There are some things which Christianity permits without enjoining (1 Cor. vii. 6), but in the sphere of morals there must be no compromise with evil. *Let no one despise thee.* He does not say 'despise thy youth' as in the case of Timothy (1 Tim. iv. 12), for Titus was no doubt an older man; but he indicates that if contempt should come upon the pastor, it will be his own fault owing to his want of firmness and true grasp of principle.

3 1 *Remind them*—i.e. the Cretans—to submit themselves voluntarily, and for conscience sake, to rulers, to authorities—no doubt he means the officials of government, for the Cretans were notoriously turbulent—to be obedient—the temper of obedience is required as well as the definite acts of submission—for every good work to
 2 be ready—always wanting to help—to abuse no one—verbal abuse is practised as a fine art in the East—to be unaggressive—avoiding grounds of quarrel—considerate of the feelings of others (cf. 1 Tim. iii. 3), exhibiting in themselves all meekness to all kinds of men—'Jews and Greeks, troublesome and wicked people,' says S. Chrysostom. We can see from this list of virtues what were the special faults of the people of Crete, besides those already mentioned. They found the greatest difficulty in living at peace with their neighbours, in rendering obedience to the law, in laying aside a quarrel. Does it not seem hopeless to do anything with people so

3 unpromising? No, *for we ourselves also once were foolish*, dense and stupid, lacking in spiritual discernment, unable to recognise the signs of the Divine presence; cf. Luke xxiv. 25—*disobedient* to God, as in i. 16; but probably it also includes disobedience to human rulers; *being deceived*, as in 2 Tim. iii. 13, either by the devil or by the false opinions of men; *slaving for desires and pleasures manifold*; with a sort of grim humour S. Paul here flashes a sudden light on what is called a 'life of pleasure,' and shows what a slavery it really is: in Romans vi. 16—23 he draws out the contrast between this service, and the service of God 'which is perfect freedom'; *in malice and envy spending* our lives; *detestable* ourselves, and *hating one another*. The picture of heathen life, which in Romans i. is drawn out fully, is in this verse compressed into a miniature. S. Paul does not, we presume, mean to say that all these vices are found in every heathen or Jew—certainly they were not found in himself, though he says, 'we'—but that there is nothing to check their development in the absence of the love of God as revealed in Christ. They are the 'seven devils' spoken of by our Lord, as ever ready to take possession of the empty heart (Matth. xii. 43—45). This introduces and serves to heighten by contrast the second great dogmatic passage of the epistle. *But when the sweet graciousness and humanity of our*
4 *Saviour God made its glorious appearance*—its 'Epiphany,' at the
5 *Incarnation—not in consequence of works—the works wrought in righteousness which we did ourselves—but according to His own*
6 *mercy He saved us by means of a laver of regeneration and reno-*
7 *vation of*—i.e. effected by—the *Holy Spirit which He* then and there
poured out upon us richly by means of Jesus Christ our Saviour,
in order that being at once justified by the grace of that God we
might at once become heirs, according to hope, of life eternal.

Justification.

We have here one of the fullest and most carefully balanced statements of S. Paul on the doctrine of justification. It is

(i) Not the result of any works of our own, even though those works may have been done in righteousness. This does not deny that the heathen can do good works, or rather it implies that they can, but it denies that those works can by themselves effect their salvation. Cf. S. Bernard *In Cantica*: 'Justification is God's gift, not man's achievement.'

(ii) The instrument of justification is the *laver* or *font*, i.e. the water of Baptism. Cf. S. John iii. 5. Baptism is not only the outward sign of a grace given by God, but also 'the means by which we receive' the grace: by it 'as by an instrument, they that receive baptism rightly are grafted into the Church,' Article 27 of the Church of England.

(iii) The double effect of baptism is *regeneration and renovation*—both genitives are dependent on the word *laver*. The first word refers to the new principle of life within us by which we became ‘partakers of the Divine nature’ (2 Pet. i. 4); the second to the transformation of character begun from that moment. In the service of Baptism as it was performed in the early Church there were two ceremonial acts, the immersion in water and the laying on of the Bishop’s hands; and though the latter was sometimes separated from the former, as it now usually is with us, and so received the distinct name of Confirmation, it was originally included in the sacrament of Baptism. ‘Though from the comparison of other passages, we may feel certain that S. Paul would have tied that ‘pouring out’ [of the Spirit] to the Laying on of Hands and not to the actual immersion in the water, yet the Laying on of Hands is so integral a part of the sacrament of Baptism that he speaks of the whole as a *Laver* which is characterised by the double benefit’ (Mason, *Relation of Confirmation to Baptism*, p. 49).

(iv) Both regeneration and renovation are the work of *the Holy Ghost*, for *of the Holy Ghost* undoubtedly belongs to both nouns. As Baptism is the instrumental cause of our salvation, so the Holy Ghost is the efficient cause.

(v) The Agent in causing the Holy Ghost to be poured out richly upon us is *Jesus Christ our Saviour*. Cf. John xv. 26; Acts ii. 33 ‘He poured forth’ (the same word as here).

(vi) The ultimate cause of all is *our Saviour God* the Father; it was He who *saved us*, it was He who *poured out* the Holy Spirit. Thus we see the Three Persons of the Holy Trinity all occupied, with one mind, about the salvation of a human soul.

(vii) The final cause or purpose of the pouring out of the Holy Ghost is present justification or forgiveness of sins and inheritance—immediate, though only realised *according to hope*—of eternal life. This is what is meant by *He saved us*. Justification and its consequences are thus directly ascribed to Baptism, for note that the three verbs (*He poured out, being justified and we might become heirs*) all refer to a definite moment (being in the aorist) and not to a process carried on over any length of time.

Throughout the passage nothing is said of the cooperation of man with the work of grace, though S. Paul has plenty to say about it elsewhere. Here he insists solely on ‘the transforming power of union with Christ’; that the soul will yield itself to that power is assumed. His point is that ‘Christ can communicate the virtue of His work and we can enter into His joy’ (Westcott, *Victory of the Cross*, p. 87). Notice also that *inheritance of eternal life* is not solely a thing of the future; it has in it an element of hope, but it is also a present possession. ‘The dominant Biblical sense of *inheritance* is the enjoyment by a rightful title of that which is not the fruit of personal exertion’ (Westcott, *Hebrews*, p. 168). Cf. John v. 24 with Romans vi. 23.

Note finally that salvation consists in two things; forgiveness of

past sins (justification), and inheritance of eternal life, partly present and partly hoped for. 'Salvation is God's rescue of the soul that has wandered from His love; a rescue from the pitiful bondage, the guilt and everlasting penalty of sin. It is the reconciliation of God and the soul, and the soul's restoration to the kingdom of His grace.... This is salvation in part, the initial step in Christ's saving work, not yet its consummation. Salvation is more than the soul's safety, it is the perfectly restored health and vigour of body, soul and spirit; it is complete only when life is complete, when our life is what God meant all human life to be. It is the harmony of our life with the eternal mind of God, the final accomplishment of His eternal purpose. What that mind is, stands clearly expressed in the God-Man Christ Jesus. He is the Ideal Man, the Father's secret purpose and desire made actual and manifest. We see in Him what God would have all men to be. Hence we are only in the full sense saved men when Christ is formed in us (Gal. iv. 19), when we rise to the measure of the stature of His fulness (Eph. iv. 13). Forgiveness and reconciliation begin a work which God pursues by leading the freed soul onwards and upwards from strength to strength in steps of growing likeness to His dear Son, until we are as He is, until we are one with Him in love of all that is lovely, in hate of all evil, in enthusiasm for universal good, in sympathy with all true human feeling; until we share His blessedness and His own eternal peace and joy.'

8 *Faithful is the word*; viz. the whole passage, *vv. 4—7*. The expression probably marks it as a quotation from some dogmatic formula or hymn, now lost, in use in the early Church. From this great statement of dogma S. Paul turns at once to draw practical inferences. *And concerning these things my will is that thou shouldest constantly insist*, i.e. give emphatic teaching on these points, *in order that they who have believed (or put faith on) God may always be giving careful thought to take the lead in noble deeds*. Christians, especially when dwelling among the heathen, must not be satisfied with living harmless and blameless lives; they must *maintain good works*: the phrase is ambiguous: it may either mean '*profess honest occupations*' (R.V. margin), i.e. avoid all disreputable means of making their livelihood; or *take the lead* in all such works as are for the general good of the community, such as the establishment of hospitals and dispensaries for the sick, the promotion of true education, the organisation of charity, the redemption of civic and commercial life from corruption; they must aim at something beyond the common-place acts of charity, at deeds not merely good but also *fine* or *noble*; and to all this they must give time and anxious thought. What a great vista is thus opened out for the work of Christian charity, but not greater than has often been accomplished in the course of Christian history. Witness for instance the account of the charities of S. Basil (*Dict. of Christian Biog.* vol. i. p. 291), or the life-work of S. Vincent de Paul, or of John Howard

- or Elizabeth Fry. *These instructions of mine are good and useful for men*—there is nothing mean or unpractical about them—but
 9 *from foolish questionings and genealogies and fights about the law stand aside, for they are unprofitable and fruitless.* S. Paul knows well how easy it is for a man to think himself religious because he is fond of discussing religious questions, but the one test of such discussions is, Do they make us better? How much these *foolish questionings and fights about the law* resembled the Hindu Caste system may be gathered from Schürer's *Jewish People in the time of Christ* (§ 28, 'Life under the Law'). He mentions for instance that no less than twelve treatises of the Mishna are devoted to questions about the cleanness or uncleanness of food and utensils. 'With respect to hollow earthen vessels it is determined that the air in them contracts or propagates uncleanness, as does also the hollow of the foot (of the vessels), but not their outer side. Their purification can only result from their being broken.'
- 10 *A factious man*—the word is derived from a verb meaning to choose, and indicates a man who is determined to go his own way and so forms parties and factions in the Church¹,—*after one and a second admonition shun*, i.e. hold aloof from him, without necessarily excommunicating him; *knowing* as thou dost from the failure of repeated warnings, *that the man who is such has been morally perverted and is sinning* deliberately, *since he is self-condemned.* This seems a very severe judgement, but the apostle no doubt knew the class of men with whom Titus had to deal—men who make religious controversy a cloak for gaining private ends by raising their own importance in the community. He does not say that they are to be excommunicated, but if the chief pastor merely *shuns* them, the loyal portion of the flock will refrain from following them. What a different picture this is from that ideal picture of the early Church which we are apt to draw in our imaginations. Scarcely any element of difficulty is absent, not even the Caste question. But note, the difficulties are all from within; S. Paul has scarcely a word to say of any danger from without. The Church which could meet and conquer her internal defects would have nothing to fear from the world outside.

Note also the word *perverted*, literally, 'turned inside out.' The morality of the gospel is a 'natural' morality, that is, it develops the conscience along its true lines and enables it to attain to maturity without violating any of its own healthy instincts. But by the Caste system, or other systems resembling it, the man is *turned inside out*; the outward is substituted for the inward, and so the conscience is completely perverted. Cf. Mark vii. 14—23.

Ram Mohan Roy, the Hindu reformer, writes: 'The chief part of the theory and practice of Hinduism, I am sorry to say, is made

¹ A.V. 'a man that is an heretic'; R.V. 'a man that is heretical.' But this is to import into the word its later ecclesiastical sense. It means a man of factious, self-willed temper who causes parties rather than actual divisions in the Church.

to consist in the adoption of a particular mode of diet, the least aberration from which (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of Caste. On the contrary, the rigid observance of this grand article of Hindu faith is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation. Murder or theft or perjury, though brought home to the party by a judicial sentence, so far from inducing loss of Caste, is visited in their society by no peculiar mark of infamy or disgrace. A trifling present to the Brahmin, commonly called 'prayaschit,' and the performance of a few idle ceremonies, are held as a sufficient atonement for all these crimes, and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution.' (Introduction to the Translation of the Ishopanishad.)

III

12—14 *Personal directions, with renewed exhortation
about good works*

- 12 When I shall send Artemas unto thee, or Tychicus, give
diligence to come unto me to Nicopolis: for there I have
13 determined to winter. Set forward Zenas the lawyer and
Apollos on their journey diligently, that nothing be wanting
14 unto them. And let our *people* also learn to ¹maintain good
works for necessary ²uses, that they be not unfruitful.

¹ Or, *profess honest occupations*

² Or, *wants*

- 12 Artemas is not mentioned elsewhere, and consequently we know nothing further about him; but that he was the messenger actually sent is probable from the fact that Tychicus was sent to Ephesus (2 Tim. iv. 12). The name is shortened from Artemidorus, 'the gift of Artemis' or Diana (Acts xix. 24), and is interesting as showing, like Apollos, Epaphroditus, Zenas, etc., that the early Christians did not shrink from using names derived from heathen gods and goddesses. See the Excursus on Christian names in Harnack's *Expansion of Christianity in the First Three Centuries*, vol. II. p. 45 (E.T.). Nicopolis ('city of victory') was the name of several cities in the Roman Empire, but the one here meant is almost certainly that in Epirus, which was conveniently situated for missionary work both in Macedonia and Achaia, and we find indications of a

- Christian community there in the beginning of the third century (Eusebius, *H.E.* vi. 16). The town, situated on the gulf of Actium, had been founded by Augustus after his victory over Antony, and
- 13 quickly became an important place (Hastings' *D.B.*). *Zenas the lawyer and Apollos diligently send forward* on their journey, supplying them with all necessities, *in order that nothing be lacking to them.* Zenas is a contraction of Zenodorus, 'gift of Zeus or Jupiter.' Lawyer may mean either one learned in the Jewish law, as it does in the gospels, or a practitioner of Roman law. The latter is more probable, as a Jew would hardly have borne a name derived from the heathen mythology; he seems to be a convert, and if so it is the only mention in Scripture of a Christian lawyer. Apollos is the famous preacher mentioned in Acts xviii. 24, 1 Cor. iii. 4, etc., whom some at Corinth tried to set up as a rival to S. Paul; how entirely free the apostle was from any jealousy of him is shown both by this passage and by 1 Cor. xvi. 12. Not only
- 14 will you do your best to supply their wants, *but also let our people,* i.e. the Christians in Crete, *learn to take the lead in good works, or earn their livelihood by honest trade* that they may be able to supply the necessary wants of their teachers or fellow-Christians *in order that they may not be unfruitful.* This verse shows that when a teacher or preacher visited them the Christians themselves were expected to provide his food and travelling expenses, otherwise they would be *unfruitful* as to their own moral state. The amount of our contributions to church expenses is thus looked upon by S. Paul as a real test of the genuineness of our Christian life. Christianity which does not involve generosity and self-denial in the most ordinary ways is apt to become a barren profession.

'The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.'—Keble's *Christian Year*.

So on this homely, practical note the epistle closes: not one of S. Paul's greatest epistles, but one which we could ill spare from the collection, both on account of its two great doctrinal passages, and from the sober, sensible way in which he applies Christian doctrine to the daily needs of a half-savage and very intractable society.

15 *Salutations and benediction*

- 15 All that are with me salute thee. Salute them that love us in faith.
Grace be with you all.

Those who are with me greet thee, all of them. Greet those who love us in faith. The grace of God be with all of you.

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